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Without Concealment----Without Compromise.

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H. M. HENRY, PRINTER.

Selections.

THE OBJECTS OF REPEAL.

1. Not a repeal of the political union of Ireland and England—that is, not a separation from the British crown—but

2. The repeal of the legislative and judicial union—the restoration, therefore, of a separate and local parliament, and of the judicial independence of Ireland—the first, to include a separate House of Commons and House of Lords, and the consequent making, with the sanction of the common sovereign, of all laws that shall be in force within Ireland, and the total exclusion of all other legislation from any interposition in affairs purely Irish; and the last to include the final decisions of all questions in law, by Irish tribunals, seated in Ireland, to the total exclusion of all appeals to British tribunals.

3. Such an extension of the elective franchise, and such a change in the electoral districts, and the distribution of members, as to give a new Irish commons, fairly and fully representing the whole people.

4. Vote by ballot, as most effectually insuring tranquillity among the masses, and independence of voting to each individual.

5. A new appropriation of the ecclesiastical State revenues—all these things now in the hands of the Church of a mere fraction of the people, and many of them being originally the gift of those whose descendants are now plundered of them. At the same time, they are not to be appropriated in the new arrangement, either in whole or in part, to any other Church whatever, but purely to purposes of public charity and general education; and even such appropriation is not to take effect at once, but only gradually, having entire respect to every vested interest, and removing no present incumbent from any ecclesiastical benefit. They would have no State ecclesiastical establishment whatever.

6. They propose a law, so repealing and modifying the existing law in favor of landlords, as, while it enables the landlord to recover a rent fairly adequate to the value of his land, shall break up the oppressions of the present system of short, of annual leases with no certain compensation for improvements, by securing long leases to the tenants, and a lien upon the land for all valuable and lasting improvements.

7. To put an end to *absenteeism*, and revive the manufactures and trade of Ireland.

And finally, they claim exemption from all but their proportionate share of the national debt—which on a basis indicated, could not exceed, they think, some £4,000,000, and being soon paid, would leave Ireland the least taxed of any country in the world, instead of being, as she now is, the country which, according to her present means, suffers the most from taxation. These, the repealers declare to be their objects—repeal, the means.

HENRY CLAY.

The following anecdote, taken from Mallory's life of Clay, has been going the rounds of the press, deservedly:

In the spring of 1829, we had the pleasure of being a fellow passenger with Mr. Clay, from New Orleans to Louisville. After a general acquaintance had been established among the cabin passengers, to pass away the time more agreeably, it was proposed to have a game of cards, in which one of the number proposed to invite Mr. Clay to join. When the invitation was given, he inquired what game was proposed. The reply was, "*Brag*."—The sudden compression of the lips, and the chance from easy politeness to the dignified deportment of one entitled to give advice, evinced, at once, a determination not to engage in the game. "Excuse me, gentlemen," said he, "I have not played a game of any kind of hazard for the last twelve years; and I take occasion to warn you all, to avoid a practice destructive of a good name, and drawing after it evil consequences of an incalculable magnitude. In earlier days it was my misfortune, owing to a lively and ardent temperament, to fall into this vice, and to a considerable extent, and no one can lament more sincerely the evil, and the consequences of it than I do. These have followed me into nearly all the walks of life, and, though I have long since abandoned the pernicious practice which led to them, it seems that they never will abandon me."

Is it not strange, and humiliating, that a man, who could practice the virtue and the bravery of giving this good lesson against one vice, should have nothing to say against "the sum of all villanies." "Ambition, corrupting ambition," to use the words once applied to him by his slave brother, McDuffie, has caused this glaring inconsistency. But for this, he would at this day, have been on ground more advanced than his noble relative, Cassius Marcellus Clay. Had the great voice of Henry Clay but uttered the word, which *was* in his heart, how would he have awakened and transformed this nation. With his eloquence, and with such a "motive and cue for passion," he would

"Make mad the guilty, and appall the free."

"Look here upon this picture, and on this."

CASSIUS M. CLAY.

This noble man has come out in a series of articles, in the Lexington (Ky.) Intelligencer, denouncing slavery in unqualified terms. In one of these articles, Mr. Clay says:

"I denounce those who would, by legislation, or otherwise, fix the bond of perpetual slavery and the slave-trade, upon my native State. In the name of those, who in all ages have been entitled to the first care and protection of men, I denounce it. In the name of them, who in '76, like those who sent back from Thermopylæ the sublime message, "go tell Lacedemon that we died here in obedience to her laws," illustrated by their blood the glorious doctrines which they taught, I denounce it. In the name of Christianity, against whose ever-lovely and soul-stirring sentiment, it forever wars, I denounce it.—In the name of advancing civilization, which, for more than a century, has with steady pace moved on, leaving the Cimmerian regions of slavery, and the slave-trade, far in the irrevocable and melancholy past, I denounce it. In the name of the first great law, which, at creation's birth was impressed upon man, self-defense, unchangeable and immortal as the image in which he was fashioned, and in His name, whose likeness man was deemed not unworthy to bear, *I denounce slavery and the slave-trade, forever.*

A RARE OLD MAN.

Died, in this city, on Friday evening, the 2d instant, JOHN CARY, in the 114th year of his age. This is the same "Old John," of whom some notice was taken in the Intelligencer last winter, when a joint resolution was pending before Congress to grant him a pension. He was born of African parents, in Westmoreland county, Virginia, in August, 1729, two years and a half before the birth of Washington, and in the same county. Had he lived two months longer, he would have reached the full age of 114 years. He accompanied General Washington as his personal servant, in the old French war, and was with him in the battle-field on the Monongahela, of July, 1755, where General Braddock was defeated and slain, and where Washington, by his ability and prudence, covered the retreat and saved the remnant of the British army, and laid the foundation of his future military fame.

In the war of the revolution, John followed to the camp and to the field his old commander, sometimes as a personal attendant, and sometimes in the ranks of the army; and continued with him till the termination of hostilities. When retiring from the army, General Washington presented "Old John" with a military coat, the same which the General had worn at the siege of Yorktown, as a token of his approbation and esteem. This coat John carefully preserved as a sacred memento; and though in his old age reduced to extreme poverty, no money could ever tempt him to part with the coat. He wore it as a dress coat till within the last fifteen years of his life, and has left it as his richest earthly treasure.

After the war of the revolution, John resided for several years in Westmoreland county, where he became a devout member of the Baptist church.—Thence he removed to this place; and for the last twenty-eight years of his life was a member of the First Baptist church in this city.

He was ardent in his patriotism and attachment to his country's Father, the great Washington. He was still more ardent in his piety and devotion to God, his eternal Father and Redeemer. His life was unstained, and his death was unclouded. He met, without dread, the King of Terrors, and passed the vale of death without alarm.—*National Intelligencer.*

[For a great many years, the old man had lived upon the supply extended by the hand of charity, and that chiefly of poor colored neighbors. During last winter, Mr. Briggs, of Massachusetts, who had known the old man, and visited and comforted him, brought his case before Congress, and a pension was granted him, by acclamation.

John Cary was born free. Mr. Briggs having asked him, "Who was your master?" John replied, "God is my master, sir; I never had any other."]

The Standard.

"WHERE WE ARE."

We extract from an article under this head in the Liberator, the following concise, clear, and comprehensive view of those great principles of our association, which we lately attempted to lay down and illustrate. We congratulate the cause of genuine truth-loving, truth-telling, and truth-*trusting* abolitionism, upon the important concurrence of this eloquent writer and large worker, and of THE PIONEER PAPER—in those tolerant, yet uncompromising principles. Let them be scrutinized; if a flaw can be found in them, we wish to see it.

Our purpose to sustain, in our associated capacity, the general scope and tenor of this able article, so just in its general conclusions, and so felicitous in its illustrations, so just to the rights of the ultraism against which it argues, and so true to the platform of the American Society. That society never did—never will—because it never can, in the nature of things, take the ultra ground which individuals can and ought to take. The hour that it does so, it necessarily dies. It is not an arbitrary erection, the platform of which we so often speak; not a pledge—not a preamble—not a creed—not an artificial conventional arrangement; but that spot where only, in the moral universe, the influences of *all* hearts can meet in focal blaze upon slavery. From it, the Episcopalians can go together to recite their impressive litany—the comer-out from the church "to his high mountain there apart to pray"—the comer-out from the State to "that *Mons sacer* without the governmental camp," round which, *because* he is high and lifted up, shall he draw its uncertain legions to receive his governing influence. From it the honest anti-slavery democrat, whig, or liberty party man can go, each to his party convention, and labor to procure the nomination of better candidates, and better leading influences:—the measure to be taken by those three parties alike, before an honest man or a friend of freedom can, knowing their characters, vote for them. From it the non-resistant can go, to preach against the sin of voting under a government founded on the physical force, typified by a majority; and the advocate of a *divine* discretionary power of man over man, to urge, if he chooses, assault upon our republican institutions, which make no such claim. From it the spiritualist can go to gather the good into pure churches, and the materialist to gather the poor as communities into greener fields and grander palaces, than the present social state affords the rich. *To* this platform they can, being honest, all return with mutual love, as often as they feel the need of each others' help. On it they can utter the thoughts from which action springs, and from it they can go to make arrangements for every specific measure.

For freedom only is our goal,
And every true and faithful soul
Must choose its own means to effect it;
And be it ballot, be it Fair,
Or free produce, or monthly prayer,
Bell book and candle, or what'er,
Grant others freedom to reject it. M. W. C.

From the Liberator.

AN HOUR IN THE ANTI-SLAVERY OFFICE.

A very intelligent young man entered 25 Cornhill, and inquired for Mr. Garrison. He wanted, he said, to have a little conversation with some well-known abolitionist, on whose word he might depend, as a fair exponent of the views, and feelings, and intentions of the party. For distinction's sake I will call him Aristus, and the friend who stepped forward to reply to him, Demus.

I am hesitating what to do, said the new-comer; respecting the anti-slavery cause.

Demus. What! hesitating, when you see the sinful oppressor trampling on the innocent oppressed! When you see a professing *Christian republican*, whose very profession proves that he is acting against his conscience, scourging men, women, and children, buying, or selling, or working them up for his own benefit, according as he fancies it best promoted! trampling, insulting, in a word, *enslaving*,

Aristus. Spare your breath, my dear sir: this is your anti-slavery cant. I should know you by it for one who had contracted his mind, by exclusive attention to a single subject. But I am an honest man, sir: and though I do not choose to aggravate the evils of slavery as if they were the only ones, you may yet trust me, when I say that I have actually looked in this morning to see how I can help you to remove them.

Demus. Excuse me, sir. I accept your readiness to help, as a proof that you do not need my lecture. But I am sure you will hold me justified in giving my lecture, wherever I find an unwillingness to help. It is charitable in me, is it not, to suppose the general unwillingness I have to encounter, founded on ignorance of the character of the evil to be removed?

Aristus. Still, I doubt the utility of this anti-slavery slang.

[Here a new interlocutor appeared. Having been a slave, he may be called Doulos.]

Doulos. Don't be more nice than wise, sir! the great body of the people won't understand *you*, but they will *him*. You have your way of talking, which they don't understand—that's your slang. He has his, which they *do*—that's his slang. You "talk like a philosopher," as my old master used to say; don't forget to give an ill name to what you want to destroy.

Aristus. Two to one is too much. I see that you do out of principle, what I thought you did out of a passionate habit of calling names which you had contracted in the narrow school of the abolitionists.

Demus. It is hardly worth while to spend much time in proving myself an enlarged soul. I gratefully accept your proposition to help me in the anti-slavery cause. It argues a liberal mind in *you*, at least, that you can labor in connection with one whom you think a man of one idea. Allow me to present a definite point to your consideration. Massachusetts has advanced about as far as she can advance in her anti-slavery career, with the other States dragging back. We have decided to send a corps of our anti-slavery friends through and through them. We want money to pay their travelling expenses, and feed their children. They have gone forth literally upon the apostolic plan; they took not money sufficient for their journey. They had faith in your heart and mine, sir. I have paid twenty-five dollars. It is not for me to prescribe to any man his expenses. I have denied myself, as superfluities, many things which I see by your books, you would hold to be indispensably necessary, in order to obtain this small sum. I only ask you to act up to your own convictions of duty in the case.

Aristus. I heard some of these friends you speak of at the convention of New-England abolitionists the other day. I should not like to trust them all.

Demus. Choose for yourself, sir.

Aristus. I like your plan. It is calculated to arouse thought—to awaken the feelings—to set a train of favorable influences in motion: and I should prefer the one who adds a finished education to a sound judgment; gentlemanly feeling, to a devoted, but not an exclusive desire for the abolition of slavery. The man I would send out, should unite a good heart, a good temper, good talents, and good manners, and a good education, to the invincible zeal and determination which I acknowledge in some of your friends whom I saw.

Demus. May I ask if you have voted within the year for any man to any office, civil or ecclesiastical?

Aristus. For many to both.

Demus. Permit me to inquire if you find in them all those requisites which you declare indispensable in an anti-slavery agent? I observe that in the plenitude of your moderation you have only required perfection.

Aristus. Frankly, no! not one! I must acknowledge it! but will allow that it really requires *more of a man* to make the world better, than to conduct it as it is.

Doulos. Take a slave's advice. Sustain a man that has some *dint* in him. Take the man that's ready, and able, and willing. He'll learn prudence fast enough. The man that has prudence to begin with, will probably prefer being a minister. He'll build on the ready-made foundation, which a man is forbidden to build anti-slavery upon. Wisdom, and prudence, and gentlemanliness, are all good, but I believe the Bible is as true to these times as 'tis to the times 'twas writ for. "Not many wise, not many noble are called."

Demus. We call them, but they will not come. We must sustain those who call us to do it. It was the keen-witted Dean Swift who gave it as the result of his experience, that no man who really cared much about a cause, would be very likely to injure it by imprudence. By doing what is imprudent for himself, a man often exercises the truest prudence for the cause. He loses his character, but he gains his object. And that's the man for my money. It forms no part of my object that he should keep his reputation.

Aristus. Your friends have all a character for being non-resistants, ultra-Protestants, Fourierites, which makes me distrust their ability to effect so much, as else they might.

Demus. You are not the first fresh hand at the anti-slavery work, who has been guilty of the inconsistency of calling out, "Oh you narrow-souled men of one idea—you fragmentary characters—you shoulders and elbows!—why do you not stick to your abolition!" Neither you nor I should object to a man's resting a day on so fatiguing a tour as this. But there are men who find their meat, and their drink, and their rest, in doing perpetually whatever they can, by preaching *all* truth in love, as well as the fundamental truth of freedom. Would you article such a man, not to say a word on temperance, or make an inquiry into the vast field of ethics, or look the way towards social reform? Is it not enough that he attends one hundred conventions in six months? Do we buy the whole use of his soul for that time? Is it not enough that he keeps good faith with you about those conventions, not allowing temperance, or non-resistance, or any other virtue or vice under heaven to occupy *them*? Influence is a subtle, imponderable thing, heavily as it weighs morally. If any of the men is a Unitarian or a Trinitarian, of course his excellencies will all tell to the advantage of those isms, with minds that are watchful for isms. But I have never inquired. It is not as Charles Wesley said, material, for they have the mind that was in Christ in the matter of proclaiming liberty to the captive. If one of them chances to be a non-resistant, he has probably been off-set by a warlike brother. No two of them think alike—no two of us who have agreed in sustaining them, think alike. It is our love of freedom, and our detestation of slavery, that keeps us together—not any creed. We agree upon no single measure. Each advocates such as he deems best, with what skill he possesses. There is an understanding among us that the slave shall be exhorted to be slain, rather than to slay his master in defense of his freedom. But with a part of us, this is the suggestion of prudence, and with another part of us, of principle. We do not advocate our cause with the spirit of partisans. We proceed with that Catholic feeling which would gather up all, how unlike soever as to parties and sects. We don't wish to make a church or a party to embody anti-slavery principles exclusively. We have many individual opinions—but one anti-slavery rule of conduct: the one given as a general order by Lord Nelson before the battle of Trafalgar, in anticipation of the broken and smoke-enveloped line after the first broadside—"He cannot be very far wrong, who lays his ship along side of the enemy."

Aristus. Well, sir—here's $10 00. They are all brave, gentlemanly fellows, though far enough from perfect, it is probable. I fancy I have spent larger sums to less purpose.

Demus. You have talked less metaphysics than persons generally do, on "giving in their adhesion;" (as we call whatever word or deed it is which shows a man to be in earnest.)

Aristus. I wish to know why it is that you don't think well of organizing yourselves politically?

Demus. We'll take an hour to-morrow morning to talk over that, if your leisure admits. M. W. C.

From the Liberator.

PRACTICAL HINTS TO ANTI-SLAVERY ELECTORS.

You were, not long since, aroused by the efforts of the American Society and its auxiliaries, to a sense of the beauty and necessity of freedom, and the duty of abolishing slavery. You ask, "What shall I do to abolish it?" "All you can;" replies the society whose efforts converted you. "But what shall I do as an *elector?*" "Vote for a man of whom you cannot entertain the slightest doubt that he will always do your anti-slavery work. You would be a fool to vote for any other—practically pro-slavery to vote for any other." So says the American Society, and that is *all* it says; for if more specific directions are asked, the members are not agreed in opinion; nor is it necessary they should be, since its funds and instrumentalities could not, without deserting its basis, be used for party purposes. Whatever further is done than to convert men's hearts, must be done by its members in other associations, or as individuals, and therefore the society is stigmatized as a "do-nothing society," because it *only* converts men's hearts, and changes their minds!

One thinks it well, entirely to come out from the United States government, for the same reason that he does from the Church; i. e. because Church and State, though both were *constitutionally* anti-slavery, are practically pro-slavery, and therefore he who votes or acts with them, sustains them.

Another takes *lower* ground, and thinks it will do merely to come out from his party, and form a new one; and he thinks it best to remain *in* the old pro-slavery government, to *leaven it*. This man calls himself a Liberty-party man.

Another thinks that he can leaven still better, by declining to come out of his whig or democratic party, (as it may chance,) and he comes out from their pro-slavery nominations only, thinking thereby more effectually to influence their nominations, and holding himself ready to vote for their candidates, if he can depend on them that they will do his work for the abolition of slavery. This is the balance-of-power man, and he recommends scattering votes, or temporary concentration of them, for the more effectual scattering. "Why," inquires the anti-slavery elector, "does the American Society give the preference to this last mode over a Liberty party?" "Because it would save the time and money of abolitionists, for the promulgation of the truth, if abolitionists would select the candidates only for the parties, letting the parties do the work of vote-distributing, caucusing, &c. for them. But why do the anti-slavery societies adopt resolutions against the Liberty party?" Because every vote given for even the very best of its candidates—every subscription paid to its papers—every word said in its favor, helps that party to go on as it has begun, to hedge up the way of anti-slavery lecturers, to keep the people away from anti-slavery meetings, to calumniate the characters and retain possession of the property of the slave's advocates, and to destroy the moral efforts and influences which are needed to convert men's hearts, before they will vote for any body but Clay, Calhoun & Co.

Think of these things, honest men, just awakened to the necessity of working for somebody else besides Clay, Calhoun & Co.; and rely upon it, you *could not do a worse day's work* for the slave, than to aid *the* Liberty party, (by voting with it, as at present led and constituted,) in the work it has marched ignorantly up to, of destroying the slave's advocates. It began by complying with the demand of the pro-slavery church and clergy, that Garrison should be delivered up to them. Next, "all of those who had fought at the siege of Saguntum."

Well might Garrison say, as Livy makes the General, for whom he speaks; "Everything there is to be yours, and at your disposal! (our property, our Emancipator, our money, our liberty, to choose what friends and associates we will!) *You* are to set us bounds! *You* are to shut us up between hills and rivers! but you are *not to observe the limits that yourselves have fixed.* Touch not the Iberus! (Sabbath-question!) though we will use it to float well-meaning men along for your destruction. What next! touch not the Saguntives! (Church and clergy!) Saguntum is upon the Iberus! Move not a step towards that city." Think not in your hearts of the starving multitudes of earth! But we will discuss and pass resolutions about the corn-laws and free trade as a part of our work, if thereby we can fatten ourselves to destroy you withal.

Again we say to anti-slavery electors, especially you who are anxiously sustaining the American and Massachusetts Societies—the Standard, Liberator, and Herald of Freedom, *think* of these things.

M. W. C.

THE WHITE SLAVE TRADE.

We know no term so appropriate as this, to designate that traffic between Southern slaveholders, and Northern political loafers, which consists in purchasing votes, and lies to sustain slavery by giving in exchange for them, all the places of honor and emolument under the federal government.

To the Editor of the Newburyport Herald:

My attention has been called to the following passage in a pamphlet circulated in this State under the frank of Mr. S. M. Gates, late a member of Congress from the State of New-York, and professing to be a speech of Mr. Giddings, of Ohio, delivered in the House of Representatives of the United States on the 13th of February, 1843, viz:

"Another gentleman representing in part, that old Bay State, which has ever been forward in the cause of liberty and patriotism—the gentleman at my right, (Mr. Cushing,) who was bred almost in sight of Faneuil Hall, designated as the "Cradle of Liberty"—the resolutions proved unacceptable to him; *and I must do him the justice to say that he has, so far as I know, been a consistent advocate of the slave trade. Indeed, I am not aware of a single instance, since I have been a member here, when that gentleman has spoken on the subject, in which he has failed to advocate the interests of that commerce.* His sense of propriety was so greatly shocked at the doctrine contained in my resolutions, that he unhesitatingly pronounced them an 'approximation to treason;' *and from his acknowledged consistency on this subject, I entertain no doubt that he will now lend his aid and influence to sustain the interests to which he has exhibited so much attachment.*"

If the words in Italic had been uttered by Mr. Giddings in the House of Representatives, there would have been no occasion for me to notice them at this time, and in this place; since I should have contradicted them on the spot, in the presence of the House.

I have now to say, in the first place, that the fact of the publication of these words in the pamphlet, as purporting to have been uttered in the House, is a *falsehood.*

In the second place, such publication is a *fraud.* It imposes on the public, and injures me, by falsely implying that the allegation, as if uttered in my hearing, had been left uncontradicted by me, and that I had thus assented to and acquiesced in the accusation it conveys.

In the third place, the expressions themselves constitute a wilful and malicious falsehood, or rather a voluminous and extended collection of falsehoods;

Mr. Giddings asserts, or implies, that on some occasion, years ago, I made a speech advocating slave-trade or the interests of slave commerce;

That in various speeches I had never failed to advocate the interests of that commerce;

That I had done this on some recent occasion;

That by such reiterated and never-failing advocacy of slave-trade, I was its "consistent advocate;"

That this consistent advocacy of slave trade has become a matter of public *acknowledgment,*

And that I had thus exhibited "much attachment" to slave trade.

I repeat, that all these imputations, thus put forth by Mr. Giddings, are utterly false, both in the general and in every part and element; and constitute a flagrant example of circumstantial misrepresentation and wicked personal calumny. I challenge Mr. Giddings to produce any speech or writing of mine, in which slave-trade, foreign or domestic, is advocated. And I shall be more disposed to credit his professed conscientiousness, if he would find some way to promote his objects other than that of deliberate and wanton defamation. C. CUSHING.

JEFFERSON, OHIO, May 16, 1843.

To the Editor of the Newburyport Herald:

SIR:—A friend has forwarded to me a copy of the Salem Gazette, of the 6th instant, containing a letter from the Hon. CALEB CUSHING, addressed to yourself; which appears to have been copied from your paper, and in which Mr. Cushing quotes from my speech of the 23d February last, the following paragraph:

"Another gentleman representing in part that old Bay State, which has ever been forward in the cause of liberty and patriotism—the gentleman on my right, (Mr. Cushing,) who was bred almost in sight of Faneuil Hall, designated as the "Cradle of Liberty"—the resolutions proved unacceptable to him; *and I must do him the justice to say that he has, so far as I know, been a consistent advocate of the slave trade. Indeed, I am not aware of a single instance, since I have been a member here, when that gentleman has spoken on the subject, in which he has failed to advocate the interests of that commerce.* His sense of propriety was so greatly shocked at the doctrine contained in my resolutions, that he unhesitatingly pronounced them an 'approximation to treason;' *and from his acknowledged consistency on this subject, I entertain no doubt that he will now lend his aid and influence to maintain the interests to which he has exhibited so much attachment.*"

Mr. Cushing appears to have italicised these sentences for the purpose of saying:

1. That I never uttered them, as would appear from the pamphlet.
2. That their publication is a fraud on the public.
3. That they are untrue in fact.

Mr. Cushing, having been the representative of a portion of the people of Massachusetts of acknowledged refinement, intelligence and courtesy, I had not expected from him the language contained in his letter. But it is no part of my purpose to dictate to him the style he shall use while writing over his own signature. Whatever language *he* may employ, I feel it my duty to respond to his charges in the spirit and temper which certainly ought to have characterized our official intercourse while members of Congress. Before I enter upon a direct answer to these allegations of Mr. Cushing, I wish to remark that my speech was published early in the week following its delivery, and a copy was forthwith sent to Mr. Cushing at the post-office of the House of Representatives, that being the usual channel for distributing such matters.

About the middle of March, it was published in the Globe; and so far as that paper was circulated it was distributed through the United States. Mr. Cushing was also aware that when I delivered that speech, he had felt called on to reply to the allusion I had made to him; and that he occupied the time of the House in doing so, to the exclusion of all those representatives whose interests would seem to have been more immediately involved in the support of the slave-trade, than were those of his constituents. Yet he has rested in silence until the present time, without having noticed the matter of which he now speaks in language so unusual for a man of his reputation. I know not the cause of this sudden outbreak at this particular time.

Mr. Cushing's third charge appears to be most important, and to that I will first call your attention.

He says: "In the third place, the expressions themselves, (contained in the italic sentences,) constitute a willful and malicious falsehood; or rather an extended and voluminous collection of falsehoods."

There are two of those sentences to which Mr. Cushing has called the attention of your readers and myself. The first refers to Mr. Cushing's former course in regard to the slave-trade; the second contains an expression of the conclusions of my own mind, as to what he would do, in regard to the bill at that time under consideration, and in opposition to which I was then speaking. I must be permitted first, to examine into the correctness of this latter sentence, which he denounces as "maliciously false." This sentence contains a prediction, that Mr. Cushing would, on the bill then before us, under discussion, "lend his aid and influence" in support of the slave-trade. The bill was entitled, "*A bill for the relief of the owners of slaves lost from on board the Comet and Encomium.*" The facts connected with the case were briefly these: The applicants had some years before that time, undertaken a speculation in the bodies of men, women and children. Their enterprise proved unfortunate, and they asked Congress to aid and assist them by legislation to retrieve their losses. I denied that Congress possessed the constitutional power to involve the people of the free States in the expense, the disgrace, or the moral guilt of that execrable and barbarous commerce. I also urged that it would be morally wrong for Congress to do so, provided we possessed the constitutional power. Mr. Cushing emphatically denied these propositions, and lent his utmost aid in support of the slave-trade, by deliberately recording his vote in favor of the bill. As proof of this assertion, I refer to the Journal of the House of Representatives, of the 13th of February, 1843. By that vote, he not only lent his own aid in the support of the slave-trade, but he contributed to bring the aid of the nation to sustain it, by legislating in favor of those who followed it. He went further, and contributed to bring the disgrace of that hated traffic, upon the freemen of Ohio, to involve my constituents as well as his own, in the deep dishonor attached to it.

The next question that naturally arises is, did he sustain the bill with his *influence* according to my prediction? When I made a pause in speaking during the early part of my remarks, Mr. Cushing started upon his feet with much apparent anxiety to answer me; and I then informed him that I should speak the full time allotted me by the rules. Seeing his anxiety to reply, and regarding him as the exponent of the executive views, I deemed it important to call public attention to the course he should take. The "*influence*" which I expected he would lend to the slave trade was, by way of a speech in favor of the bill, by which the sympathies, the aid, and legislative power of the nation, were extended to persons engaged in that piratical employment. That he did actually put forth his influence in this way, is proven by the report given in the National Intelligencer of the next morning. I quote from that paper of the 14th February, 1843, where speaking of the action of the House upon the bill alluded to, the Reporter says: "The amendment of the Senate was agreed to. Mr. Giddings moved a re-consideration of the vote; and on this motion, Mr. Giddings addressed the House, until cut off by the expiration of the allotted hour, against the amendment, and in argument to show that Congress, as the representatives of the people of the United States had no right to legislate for the benefit of the slave-trade. In doing this, Mr. Giddings adverted to his own course on this subject, *and to the course of other members,* especially with reference to the resolution of censure, introduced against himself at the last session. Mr. Cushing spoke about twenty minutes in reply to Mr. Giddings, and in vindication of his own course on the resolution referred to. He contended that the theory of action and opinions advocated by that gentleman, were incompatible with the union of these States." I shall hereafter refer to this report, when I examine Mr. Cushing's first charge. I now quote it for the purpose of showing, that Mr. Cushing *at that time advocated the interests of that commerce, and lent his influence to the support of those engaged in it.* He was in fact, the only member who appeared willing to stand forth as the advocate of these speculators in human flesh. No, to their honor let it be said, that not a member from the slave-dealing districts of the South, appeared sufficiently regardless of public sentiment, to come forward, and openly advocate the cause of those who had incurred the execration of the civilized world. This humiliating task was performed by a leading member of the administration party, a son of patriotic Massachusetts, and the representative of freemen; by one who now complains, that this reference to his own acts, is a *calumny upon his character.* That he thus sustained the interests of the slave-trade by his speech, is shown by the highest degree of evidence in existence, the candid report of unbiassed men, made at the time. That he voted to sustain those interests is shown by infallible proof which no man will dare to dispute. It is true that this particular item of proof is confined to the occasion, when I made the remarks, which he says were false; yet I suppose it to have established the great point which rests between us—that is the fact of *his sustaining the slave trade.* And here, I may be permitted to say, that I take no issue with Mr. Cushing upon *words or terms.* I am aware that he speaks of "*words,*" "*expressions,*" &c. Yet I cannot suppose that he would do himself the injustice to attempt to quibble upon language. On the contrary, I am bound to suppose that he is unwilling to stand before the public in the character of a *supporter of the slave-trade.* That he intended to deny that he *has advocated the support of that detestable commerce by national legislation* in its favor. These are the facts which I suppose him to deny, whatever language might have been used to express them. That he did thus *sustain the slave trade;* that he *advocated the interests of those engaged in that commerce; that he used his official influence to obtain national legislation to sustain the interests of those engaged in the purchase and sale of mankind,* on the occasion referred to is, I think, established beyond the reach of cavil or doubt: and the issue between us is thus narrowed down to the point whether he had *previously been consistent and uniform in his course on this subject.* This, it must be acknowledged, imposes on me no ordinary task; but difficult as it may be, I will endeavor to meet it dispassionately. My words in reference to him were: "He, so far *as I know,* has been a consistent advocate of the slave-trade. Indeed *I am not aware* of a single instance, in which that gentleman has spoken on the subject in which he has failed to advocate the interests of that commerce." I was careful to speak of him only so far as my recollection extended, and of the instances in which he had spoken on the subject. To those instances I shall call the attention of the reader; and if Mr. Cushing has ever spoken on this subject at any other time than those to which I shall refer, I hope he will let the people know it, for I do not wish to misrepresent him. The committee of foreign affairs made a report concerning our relations with Great Britain on the 13th February, 1841. (I speak from recollection, not having the report before me.) On ordering that report to be printed, a question arose, and discussion followed. Mr. Cushing spoke on that occasion, and, for the first time, so far as my knowledge extends, spoke of the rights of those engaged in the American slave-trade. He inveighed strongly against the course of Great Britain, who, he said, was "perpetually committing aggressions on the rights of the United States;" and he proceeded to characterize the acts of the British government as "innovations on the law of nations, which England is endeavoring to force upon us, at the expense of our southern States, in the case of our ship-wrecked slaves, taken from their masters by British officers in the West Indies." On that occasion, Mr. Cushing distinctly assumed the slave-trade to be a matter of *national interest.* The disregard with which the British authorities treated the claims of speculators in human flesh and blood, he characterized as "innovations upon the law of nations, which England is endeavoring to force upon the *United States.* He advocated the interests of the slave-dealer, as indentified with our *national rights,* and entitled to the protection of government. He assumed that a disregard of the pretended claim of those who deal in mankind, was a grievance to *us,* to the people of the nation, to the freemen of Ohio and Massachusetts. He boldly stood forth as the advocate of that commerce, and defended it against what he termed the "aggressions" of the British government. In answer to Mr. Cushing's "challenge," I point him to this speech, reported in the National Intelligencer, as one in which he *advocated the slave-trade* and "*maintained the interests of that commerce.*"

Conscious of the effects which these remarks of Mr. Cushing, and the debates in the Senate, were having upon the people of the free States, as well as on those of the South, on the 21st of March, 1842, I presented to the consideration of the House of Representatives a number of resolutions, being a series of inductive propositions, calculated to establish the conclusions expressed in the last, which was in these words:

Resolved, That all attempts to exert our national influence in favor of the coast-wise slave-trade, or to place this nation in the attitude of maintaining a commerce in human beings, are subversive of the rights, and injurious to the feelings and the interests of the free States; are unauthorized by the constitution, and prejudicial to our national character.

While these resolutions were pending, Mr. Cushing asked to be excused from voting upon them. While thus upon the floor for the avowed purpose of assigning his reasons, he took occasion to say to the House, and to the country, that they were a "*British argument and an approximation to treason.*" Strange as it may appear, the member who thus attempted to brand me as a *traitor, using British arguments,* at a time too, when he knew that he was shielded from all reply, now complains of a reference to his course on these occasions, as *wicked, personal calumny.*

I will not detain your readers by making remarks upon this attempt of Mr. Cushing, to stigmatize these resolutions, as "a British argument," and their introduction as "an approximation to treason." He used the strongest possible language he could have uttered, in support of that traffic. For what must be the *traffic* if opposition to it be *treason.*

What must be the duty of Americans in regard to the slave trade, if arguments opposed to it are *British* in their character? Could Mr. Cushing have said more, or used stronger expresions in support of that commerce? This was the second occasion, on which Mr. Cushing spoke in reference to the slave trade: and I submit to the opinion of every reader, whether at this time he did not most emphatically advocate the slave trade? and whether he did not then support the interests of that commerce? And I call upon every reader to say whether his remarks at that time, were not perfectly *consistent* with his remarks in February, 1841.

The next time that Mr. Cushing spoke on this subject, was on the army appropriation bill, in May, 1842. At that time an attempt was made to reduce the army of the United States. This proposition was opposed by Mr. Cushing, on the ground of a national question, which he said we had with Great Britain, in regard to the *Creole case.* He is reported to have said, that "he asked the attention of the House to a more serious question; that of the condition of the controversy and negotiation going on between the United States and Great Britain. There were between these two nations three great boundary questions. There were also three questions involving the honor of the United States, and which might eventually resolve themselves into questions of indemnity; to wit: the Caroline and the *Creole* cases, and the seizure of some six or a dozen American vessels on the coast of Africa." This subject of the slaves who liberated themselves on board the Creole, Mr. Cushing declared to be a question involving the *honor* of the *United States.* He represented to the civilized world that the honor of Ohio and Massachusetts, were involved in the support of the slave trade, in which the Creole was engaged. He spoke of it as a question *between the two governments:* That the people of the *United States* had assumed the responsibility of maintaining, supporting, and defending those who owned that cargo of human chattels. Here I again appeal to the reader to say whether Mr. Cushing did not, on that occasion, act perfectly consistent with his usual course in support of the slave trade? and in maintaining the interests of "that commerce to which he had exhibited so much attachment."

The next occasion on which Mr. Cushing expressed his views, was that to which I first referred, when he again stood forth an open advocate of this commerce, and deliberately recorded his vote in favor of taxing my constituents, and the people of the free States, for the purpose of repairing the loss of slave dealers on the cargoes of suffering humanity. These four occasions are the only instances within *my knowledge,* in which Mr. Cushing expressed his views concerning the slave trade. His first remarks were made with reference to the owners of slaves lost on board of the *Enterprise.* The second had allusion to the coast-wise slave trade generally. The third referred to the owners of slaves on board the Creole; and the fourth to those who suffered by the escape of slaves from on board the Comet and Encomium. But the slave trade was the subject matter of discussion in each case. If he spoke upon the slave trade at any other time, or expressed any other sentiments than those to which I have called attention, I am ignorant of it. I therefore think Mr. Cushing will admit that, "years since he did make a speech in which he advocated the slave trade and the interests connected with that commerce. That he has been its advocate on reiterated subsequent occasions."

"That in the various speeches in which he has referred to that subject, he has not failed to advocate the interests of that commerce."

"That he has done this on a recent occasion. That by such reiterated advocacy he has shown himself a *consistent* advocate" and:

"That these imputations are correct and true, both in the general and in every point and element."

Having thus established those points in which Mr. Cushing must feel principally concerned: the other charges would appear to be of comparatively small importance; or if I omitted to state facts, thus implicating his official course while on the floor of the House, he ought surely to thank me for such *omission,* rather than assail me in the manner he has. If I omitted at that time to call the attention of the public to his former course on the slave trade, I have *now* endeavored to discharge that duty. But he has charged me with falsehood in publishing "these words," as having been uttered in the presence of the House. As I have before remarked, I take no issue upon "*these words.*" At that time I fully believed Mr. Cushing desirous of purchasing executive favor, by an exhibition of zeal in behalf of those who were pursuing a calling, hated by man, and cursed of God. I do not say that such was the fact, but I do say that I entertained no doubt of it, and that I spoke with that conviction resting on my mind, and with a desire to call public attention to the course he was pursuing in regard to the slave trade. The precise *words* which I

shows that I denied the power of Congress as the representatives of the people, to legislate for the benefit of the slave trade.

It also shows that Mr. Cushing maintained the converse of this proposition.

It shows further, that I adverted to my own course on this subject, and *to that of other members.* And that Mr. Cushing *vindicated his own course.*

Now I ask Mr. Cushing to say *what* course of his did he vindicate? No man who reads the report will hesitate in saying that he vindicated his course upon the *slave trade.* But I ask again, what did he vindicate his course *against?* I think Mr. Cushing will at once say that he vindicated his course against the charges *which I had made.* And here arises the principal question, what were the charges which I had brought forward; and *against* which he felt it necessary to vindicate himself? I ask him the question, and I "challenge" him to answer it. Let him inform the readers of his letter, what charge *did I make?* Against what charge did he vindicate himself? I affirm that I charged him with having endeavored to sustain the slave trade. This appears from the brief report which I have quoted. Had his speech been reported at length, it would have appeared that he ridiculed my objections to the slave trade, and denied that the principles involved in that traffic were more abhorrent to mankind than were those involved in the whale fishing, in which the people of New England are so much engaged. This was urged in *vindication* of his course upon the slave trade; and yet he denies having sustained it, and he also denies that I charged him with having been its advocate. But with these evidences, with the testimony of unbiassed reporters, written and published at the time, with the uniform declarations of Mr. Cushing made at four distinct periods, on different subjects, and with the accredited journal of the House of Representatives, I rest the facts. Having, as I believe, fully established these points, it will, of course, be unnecessary for me to examine Mr. Cushing's other charge.

Before I close, I feel it my duty to say that I regard Mr. Cushing's letter as evidently written under a degree of feeling unfavorable to an accurate recollection of facts, or to a correct presentation of matters on which he evidently felt much excited. I regret that he placed himself in the attitude which he occupies; but that was his act, not mine.

I entertain no doubt that he had forgotten the expressions he had used previously on these various occasions, but which rested with great weight on my own mind. I did not then, nor do I now believe, that he was conscious at the time, how deeply injurious to the interests, the honor, and the constitutional rights of the people of the free States, were the principles which he advocated. No argument appeared to arrest his attention; and I felt it my duty to hold up the mirror before him in such a manner that he might catch a passing glimpse of his own acts. The effect which these matters are to have upon Mr. Cushing, or myself personally, is of comparatively little importance. But the principles about which we contend, are as interesting as the rights of man, and as important as the honor and the constitution of our country. It is the importance of these principles, that has compelled me to speak more freely of Cushing's "course" than I would have done under other circumstances. I have desired no personal controversy with any man, and if Mr. Cushing will now give categorical answers to the following questions, I think our present difficulties may easily be adjusted:

1st. Do you *now* believe the people of Massachusetts as a portion of this nation, under constitutional obligations, to sustain with their influence, their wealth, or their blood, the coast-wise slave trade?

2. Do you believe it just and constitutional for Congress to involve the people of the free States in the expense, the disgrace, or the moral guilt of the slave trade?

If to this he replies in the affirmative, then let him say whether he has not *always maintained the same doctrine.*

If he answers in the negative, let him say whether he has heretofore, at any time maintained his present opinions? If he will do this frankly and fully, I will, so far as I am concerned, rest the matter with the public.

J. R. GIDDINGS.

P. S.—Since writing the above, I have received information that Mr. Cushing has been appointed commissioner to China. But whether his zeal in regard to the slave trade has had any effect to bring about this result, I leave for others to say.

J. R. GIDDINGS.

From the Liberator.

ISAAC T. HOPPER AND THE SOCIETY OF FRIENDS.

A few months since, Isaac T. Hopper put forth a narrative of the proceedings of the New-York Monthly meeting, against him, and their subsequent confirmation, both by the Quarterly and Yearly meetings. We are glad to learn that so great has been the interest excited by it, that a second edition has been already called for. Its developments are of a strange and starting character to those who love the Society of Friends and its testimonies, as both were established and transmitted by the great and good men of former times. It shows that, at least as far as the portion of the Society is concerned of whose action it treats, the ancient spirit which separated it, in old times, from the surrounding world, has died out, and that it is no longer distinguishable, either in its spirit or action, from the most of the other sects against which it protests.—Indeed, we think that there are few, if any, of the sects that would dare to proceed with the tyrannical disregard of justice and decency, with which the proceedings of the Society of Friends, in New-York, in this case were marked. The original charge brought against Isaac T. Hopper, and others, for an offense of which they were not guilty—an act over which they had no control—was sufficiently extraordinary, but was soon eclipsed by the still more remarkable nature of the subsequent proceedings.—An editor, appointed by the Executive Committee of the Anti-Slavery Society, publishes an article narrating and commenting upon certain facts relating to the public conduct of a minister of the Society of Friends. Members of the Executive Committee, who never saw the article until it appeared in print, are summoned before a tribunal of the sect, to answer for the crime, in which they had no part. The object was, doubtless, to procure from them a disavowal of the facts or of the inferences; but as honest men, they could not furnish either—so the prosecution went on. We have no time to follow the proceedings step by step, but we must say if this be the usual method of dispensing justice on the part of the Society of Friends, that the Star Chamber, and the Court of High Commission, might learn lessons of partiality and injustice from the tribunals of the Quakers. The refusal to furnish the defendant with a copy of the charges alleged against him—the issuing of an *ex parte* "explanation," filled with the most slanderous imputations against his honesty and moral character, of which he was also denied a copy—the strange permission of the members of the inferior tribunal, whose decision was in question before the higher one, to act as judges in their own case, as members of the higher tribunal, to decide it in their own favor—are well worthy of the Inquisition itself. We had supposed that there was no other tribunal except the holy office that tried and condemned men without acquainting them with the exact offense for which they are tried, and without confronting them with their accusers. It remained for the Society of Friends, in New-York, to furnish the parallel.

The spirit of religious bigotry which these transactions display, is precisely that which shut up the Quakers in loathsome dungeons, cut off their ears, bored their tongues, scourged them in the market places, and suspended them upon gibbets. It is fortunate for those who are subject to their authority, that their power is confined to separating them from their company, and does not extend to life and limb. It is a melancholy sight to see the successors of those confessors who formed their ecclesiastical and social polity in the midst of the most frightful persecutions on the part of those whose iniquities they attacked, now pursue the same course, as far as their power extends, towards those who testify against their own shortcomings.

But while we lament with the author of the "Narrative," the degeneracy of that portion of the Society of Friends, which has treated him with such signal injustice, still we rejoice to know that there is a remnant left. Though the majority may have deserted the maxims and policy of George Fox for those of the world, there are those who are faithful to their great testimonies. Protests have been signed by many of the most intelligent and exemplary of the Friends, in various parts of the country, remonstrating against the unfairness and anti-Christian character of the proceedings of the New-York meetings.—The unfaithfulness of the Society of Friends, as a body, in both the divisions which claim the name, to their testimony against slavery, has been often animadverted upon by abolitionists. But the spectacle of members being disowned for an official connection with a newspaper devoted to the deliverance of the slave, was an act for which they were hardly prepared. When Friends can unite with those out of the path of the Society in commercial, political, and scientific associations—and can even join them in a call for an anti-abolition meeting, which resulted, if it were not designed to do so, in a frightful mob, and all without a rebuke, it seems strange, to the spectators at least, that they are discouraged from meeting with the same description of persons in associations formed to carry forward one of their own testimonies, and even disowned for holding an official relation to one of them. But this is all explained by the influence of the pro-slavery, public sentiment of our land, which is brought to bear with as much force, both socially and commercially, upon the Friends as upon any other sect or party. We rejoice that the disclosures of this pamphlet have been made, and that they have been so eagerly sought for. The polity and the proceedings of the Society of Friends, were, in a great degree unnoticed, and unknown to the world in general, until the anti-slavery movement began. There were few, or none, out of its own ranks, that knew what their testimonies were, or cared whether they were faithful to them or not. Then, the transactions of the Society, whether they were good, or evil, were concealed from the eye of the public, by its indifference, if not by its own desire. Those days have now passed away. The doings of the Society of Friends, are now scrutinized as closely, and examined as carefully, by the universal rule of right, and by their own acknowledged standards of duty, as those of any other class of men. If their deeds are good, they will rejoice at this publicity—if evil, they will shrink from it. But at any rate, it is inevitable. Earnest eyes, and those not hostile to genuine Quakerism, are fixed upon them. They can live no longer in the quiet of their own denomination. Men are curiously watching, to see whether the great problem of a visible church on earth, uniting the advantages, and avoiding the disadvantages, of former establishments, which George Fox thought he had solved in his religious and social polity, is solved indeed; whether this be that which should come, or whether we must look for another. The true friends of the Society, as well as the friends of humanity, generally, will thank Isaac T. Hopper for the developments which he has made in his narrative. His wounds are the healing wounds of a friend—his weapon the friendly scalpel of the surgeon, not the knife of the assassin.

THE SLAVE POWER.—*Hon. Edward Kent excommunicated.*—We are credibly informed that Albert Smith declares he obtained his appointment of boundary commissioner over Mr. Kent, by sending on to Washington, Mr. Kent's messages and other writings, containing anything against slavery, and at the same time referring to his own conduct and votes in unequivocal proof of fidelity to slavery. In this way he says he obtained his appointment.—*Signal of Liberty.*

[Mr. Webster was Secretary of State.]

Communications.

LETTER FROM OHIO.

MANSFIELD, 8th mo. 28th, 1843.

The readers of the Standard will be doubtless anxious to hear how the agents of the American Society are getting on in Ohio. They have had many difficulties to contend with; and the opposition was so great at Cleveland, and Oberlin, as to prevent holding conventions at those places, and rendered the gathering here much smaller than it otherwise would have been. When the notice of the appointment was received, information was given, and all necessary arrangements made for the meeting; but immediately the cry of Garrisonites, Fanny Wright men, Non-resistants, &c. was heard from those who have stood at the head of the anti-slavery army in Mansfield. It was soon found that new organization was in our midst, using its subtle artifices to weaken, and if possible, destroy, the labors of those who have borne the burden and heat of the day, and to whose untiring exertions the world will have, at some future day, if it does not at present, to credit the triumph of right over might, and truth over error.

There is nothing more to be despised, than the principles of a person, wearing the garb of abolitionism—professing to the world to love the slave, and labor for the restoration of his stolen rights—which will permit him to become a traitor to the cause, when called upon to labor with those whose views on other subjects are at variance with his own; around whose mental vision sect and party have cast such a shade, that he can see nothing except what comes within the extremely narrow visual angle formed by his own sectarian glasses.

None of the speakers arrived except Ferris. Collins and Douglas were prevented by sickness, and Bradburn was discouraged at Oberlin; it being the time of the commencement of the Institute, they assured him there would be no use in coming, for the Congregational minister of Mansfield would be there, and without his aid a meeting could not be got up; but alas! if the slave's chains are to remain riveted until he, and such as he, strike the sundering blow, time without end will see them pining on.

The person holding the keys of the Congregational church being favorable to the meeting, took the responsibility of opening the house, though with much opposition on the part of some of its leading members; which may not be marveled at, when their minister, a professed abolitionist, had openly avowed at the close of one of his discourses, that he would be willing for the house to be used for anti-slavery, colonization, and all other moral purposes; but there was one class, the Garrison abolitionists, for whom he, for one, would be unwilling to have it opened.

Pursuant to notice, the people assembled on the morning of the 22d, and were ably addressed by Jacob Ferris. In point of numbers, there was not much to encourage; but the profound attention that was given to the remarks of the speaker, spoke words of joy to the friends of liberty.

The morning of the second day, F. Taylor, of Pennsylvania, Marshall, of this vicinity, and Ferris, addressed the convention. The afternoon was occupied by an exposition of the foulness of the American church in regard to slavery. Ferris, with his wonted zeal well heated with righteous indignation, laid her corruptions open before the people. The charges brought against the churches and ministers were of the most caustic nature, yet not one dared to raise an objection to any of the remarks made by the speaker. The number increased at each session, until the closing one, which was quite large, considering the small degree of interest that has been heretofore manifested on the subject of human rights in this place. The audience maintained strict order, in despite of the efforts of some rude ruffians outside the house, who aimed to throw the meeting in confusion, by hurling mud in our midst. The speaker was evidently the object of revenge, but by some hap he escaped, and the missile was divided among a number of women.

On the 24th, Ferris and Taylor left with B. C. Gilbert, who had brought the noted "Ohio Liberator" to convey them to the anniversary of the State Society, taking the conventions in their way. The one at Woodbury was holden in a beautiful grove, where all was free as the air we breathed; but here, too, the news had reached that there would be no meeting, which had some effect in lessening the number. The people listened with deep interest to the scorching rebukes of Ferris, on the base subserviency of the people of Ohio to the slave power; and although the sessions continued from three to four hours, yet they seemed unwilling to separate; thus showing that where the true cause of the slave is at heart, there will be that nearness of feeling uniting its advocates, that opinions on other subjects will have no influence to mar. The next morning, B. C. Gilbert spoke in an able manner of the spirit which was at work to thwart the conventions in this series. He was followed by F. Taylor, who showed clearly the baseness of the great political parties of the day, and how perfectly ridiculous the North has acted in bowing to the dictates of southerners. Ferris then spoke at some length. In the afternoon, he took up the church question, and dealt out to "the bulwark of slavery" a dose well suited to loosen the canker which is growing at its vitals, or destroy it entirely, in the opinion of all unprejudiced minds; for it is impossible for any one to see the condition of the American church, and believe it to be what it professes—"the light of the world." This was the last session; and from the appearance of the meeting, which had been largely attended, it is hoped that the labors of our brethren who have left their homes, and all that is near and dear to them, for the sake of the downtrodden and dumb, will not be for naught, but that the good seed sown, even though the world has sown its tares, will produce a harvest well worthy the sacrifices they have made, and the cause which they have espoused.

Yours, for the cause of truth,
HANNAH COATES.

OVER SUCH DO ANGELS WEEP.

The inconsistency evinced by ministers and professors of religion, in reference to slavery, is apparent, in almost all circumstances in which action on this all-important subject is demanded. Nearly every page of the Bible abounds with pointed condemnation of those who turn away from the cry of the destitute; and yet, if we look for sympathy for the crushed slave in the churches, where it ought to glow with Christ-like fervor, in the majority of them it is not found to exist. In how many of the concerts of prayer for the conversion of the heathen, are the enslaved remembered? In comparatively few of them is there sufficient *boldness* to supplicate for those who lie bleeding under the cruel lash. He who cries to God in behalf of such, in some of our churches, does it at the risk of persecution. Long communications, on these occasions, from other lands, are often read to eager and attentive listeners, narrating the degradation of their inhabitants, and much sympathy is thereby elicited, and large contributions made in their behalf. The far West, too, of our own country, is sketched with most graphic distinctness; the details of its present immoralities, and its future gloomy destiny, in the absence of faithful gospel instruction, are portrayed with the strictest fidelity, and loud calls are heard for help; and, in some instances, as a motive to action, it is earnestly proclaimed that the *political power* of this section of the Union will ere long sway the councils of the nation. It would hardly be supposed by one unacquainted with the fact, who should attend these praying assemblies, that three millions of our own countrymen were enshrouded in the deepest midnight of heathenism! Yet such is the melancholy truth. Why not read communications at the missionary concert, setting forth the declarations of *Southern Synods*, that the heathenism surrounding them is incomparably greater than that of any other region under the sun? Why are not these affecting statements reiterated with a solemnity of appeal becoming the nature of the subject? Ecclesiastical assemblies are weeping over the sinfulness of *dancing!* but not a word must be spoken to offend the fastidious ear of him whose *sweetest music* is derived from the sounding lash and clanking chain! Hear the sublime mockery of human wo! You may not dance, ye members of our churches, but you may buy and sell your fellow-men; you may uphold, both by precept and example, the system which denies to the suffering slave the alleviating influences of the gospel—which drags him from the wife of his bosom, and separates him forever from his beloved little ones, to toil and die in the rice swamps and cotton fields of the South! You may weep over the destitute in distant lands, but you may not shed a solitary tear over the benighted millions of bondmen, who groan under southern oppression, systematically shut out from the heavenly light of gospel truth! If such be the legitimate fruits of Christ's mission to our fallen world, can we wonder at the scoffs of the infidel? H. S. C.

LETTERS ON SLAVERY, ADDRESSED TO AMERICAN WIVES AND MOTHERS.

BY H. M. TRACY.

LETTER IV.

OPPOSITION OF SLAVERY TO RELIGION.

What! own a spiritual being! a being made to know and adore God, and who is to outlive the sun and stars! Chain to our lowest uses a being made for truth and virtue! convert into a brute instrument that intelligent nature on which the idea of duty has dawned, and which is a nobler type of God than all outward creation!—Should we not deem it a wrong which no punishment could expiate, were one of our children seized as property, and driven by the whip to toil? And shall God's child, dearer to him than an only son to an earthly parent, be thus degraded? Everything else may be owned in the universe; but a moral, rational being, cannot be property. Suns and stars may be owned, but not the lowest spirit. The highest intelligences recognize their own nature, their own rights, in the humblest human being. By that priceless, immortal spirit which dwells in him, by that likeness of God which he wears, tread him not in the dust, confound him not with the brute.

In a preceding letter, I remarked that Christianity and slavery were antagonistic principles, and that the one existed only by a partial or total extinction of the other. My design in this communication is, to consider the subject more fully. What, let me inquire, is the ultimate design of Christianity, and what are the effects now witnessed? The ultimate design of the Christian system seems to be the exaltation of the human character. To take humanity from that grave of pollution into which it has fallen through sin, and elevate it to an intimate alliance with the Governor of the universe, is its great purpose. It takes the most frail and erring among mortals, and gives him the rich promise of becoming an heir, a joint heir with Christ, to all things, upon the single condition of obedience to those laws which God has framed for his present and future good. It takes a frail child of dust, a creature whose present existence can be measured by a span, and promises him an eternity of glorious existence.

But its present effects are, to soften and subdue the stubborn, selfish passions of men, to make them dwell together in brotherhood. Can slavery exist in the full light of such a system? Slavery, whose primary work is to destroy all that is Godlike in man, and to make him a mere chattel, a thing to be bought and sold in the market with the meanest of beasts! Can there possibly exist one connecting link, even one shade of affinity between them? No sober, intelligent being can honestly assert, that Christianity has the least apology to offer for slavery.

You will perhaps exclaim against this wholesale assertion, and call for particular and specific proofs. They meet us at every point. If we for once compare the laws that regulate these systems, we shall find them at perpetual variance. Let us take the first great law of Christianity: "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength." Compare this with the law that subjects men to the entire disposal of other men, who have assumed to have a legal right to keep them in ignorance of the most weighty obligation that can possibly rest on a human being. How shall the poor, degraded being, who has all his days toiled in a rice swamp, a cane ground, or a cotton field, with no instructor near to teach him his obligations to God for the unspeakable benefits bestowed upon the human family, by creating man in his own likeness, endowing him with those high faculties which enable him to hold spiritual communion with God himself, how shall such an one love him with all his heart? Nay, more; when man had trampled on the favors of his Maker, by violating his laws, how shall the slave know the still greater obligations that rest on us through the voluntary sacrifice of his only and well-beloved Son? Can a slave, who has not risen superior to his condition, possibly comprehend these obligations? Can he who toils solely for the good of others, intelligently serve God with all his strength? Or can he who has thus withholden the means of intelligent compliance with this first great command, be accounted innocent before his Maker?

Let us consider the second great command, which our Saviour declared to be like unto the first. "Thou shalt love thy neighbor as thyself." I need not here pause to inquire who is my neighbor, since our Lord so admirably answers the question in Luke x. 30, 37. Undoubtedly we are to consider all in this light, who are partakers of the essential attributes of humanity. To see whether this law accords with the fundamental principles of slavery, we have only to inquire whether this is an institution congenial to the free; one to which they would cheerfully subject themselves? Would the master himself become a slave? We will hear their own declaration. Said a southern gentleman, "We know too well what slavery is, to become slaves ourselves." A plain declaration that they continually disregard the great law of love, which is at the foundation of all Christian conduct. Is the constant practice of withholding the just reward of the laborer, consistent with the plain declarations of scripture? Let us hear the Apostle James. "Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Is the command to children, "Honor thy father and mother," become of none effect, so that slavery may innocently disannul each parental claim?

Is impurity less odious in the sight of heaven than it was eighteen hundred years ago? If not, why in the face of the pure laws of Jehovah, sustain a system which continually invites to licentiousness?

We might thus go on from one principle of Christianity to another, and comparing it with slavery, find there its opposite in spirit and practice.

Christianity, so far as it has extended, has introduced civilization and refinement. It has, in all respects, elevated the character of mankind. Where do you find a nation of savages, who are at the same time, consistent Christians? Do you smile at the absurdity of the bare suggestion? Look then at slavery; itself a relic of barbarism; a system darker than the dark ages; emanating from pagan degradation, and idolatrous superstition; fastening itself upon a government professing freedom and equal rights, and claiming to be enlightened by the beams of the sun of Righteousness! This system, which perpetually seeks to dwell in impenetrable darkness and midnight silence, nevertheless requires us to look with the utmost complacency upon its gilded trappings, without one inquiry behind the scenes. Is this like Christianity, which enjoins us to prove all things, and hold fast that which is good? No, slavery loves darkness rather than light, because its deeds are evil. How unlike the spirit of universal benevolence, which pervades the whole Christian system. Look at the missionaries sent forth to the benighted nations of the earth, bearing the glad tidings of salvation, and proclaiming, "Whosoever will, let him partake of the waters of life freely." Behold its renovating effects upon those who once offered up their own offspring upon the altar of idols. See them now improving in knowledge and virtue, anxious to protect their children from harm, and above all, desirous to instruct them in the way of salvation. Is this like slavery, which forbids all intellectual improvement, and seeks to make brutes of men? Is this like tearing a child from the bosom of tender parents, and offering it upon the altar of mammon?

To keep any considerable number of men enslaved for a series of years, they *must* be kept in the deepest ignorance. This we see is directly opposed to the enlightening spirit of Christianity, and must preclude all high moral attainments. Secondly, slavery requires that absolute authority be vested in men, who acknowledge no authority but their own assumptions; men who fear not God, and regard not man. This precludes obedience to the commands of our Maker, wherever the master chooses so to order. In the third place, it is shown to be diametrically opposed to the law of love, which requires us to do to others as we would that they should do to us. In short, it is opposed to the whole spirit and tenor of the gospel.

Has slavery, then, nothing to do with the Cross of Christ? Does it not continually trample on his blood, and crush the image of God in man? Who then shall bear the fearful weight of responsibility? On whom will the guilt of the slaves' souls rest? On whose hands will their blood be found? Not on those who have never heard the law of God proclaimed; not on the victim of oppression. God is a God of mercy, as well as a God of justice, and will require the slave to answer for no more than has been entrusted to him. Who then shall answer, if not the iron-hearted oppressors? he who has continued to live by unjust gains, who has treated his brother as a thing? an immortal soul, as the beasts that perish. Nor will he alone stand condemned at the impartial tribunal of heaven. His hands have been stayed by others; his heart has been made strong in iniquity by the complacent regard of many. Shall such be accounted innocent?

TESTIMONY OF AN EYE-WITNESS.

(Continued.)

In my last communication, I observed, that slavery has two sides to it—that there are good masters, and there are cruel ones. By these assertions, I did not mean to convey the idea that I justified slavery, for I do not, in any shape or manner whatever; and I think no intelligent man can justify it, let him be in whatever part of the United States he may, except he is deeply involved in its guilt. However, by the laws of the States in which slavery exists, they look upon their slaves the same as we do upon our horses. Some here use their horses well, give them enough to eat and drink, and not overwork them. Others again are cruel, overwork their horses, and not give them enough to eat and drink.—Some keep horses for pleasure, and servants to wait upon them; and some keep horses merely for the name of owning a team, when, in reality, they have nothing for them to do, and nothing to feed them with. If any of the owners are drinking men, the animals may get cruelly whipped. Though it may be against the laws of this State, wantonly to abuse a dumb beast, yet no one in the immediate neighborhood of the individual, particularly if he is wealthy, will complain of him; and thus he escapes the punishment contemplated by the laws. So it is in the slaveholding States. The blacks, in many places, suffer for the want of food; and many that have drinking masters, are treated cruelly in the extreme, though in the very face of the law; and why? because they are not complained of; on the same principle that some of us act towards those who abuse their dumb animals. But the black people are not dumb animals, no more than we, the white people are; and they may be divided into several classes, according to their employment and caste. The three-quarters white; the house servants, or those that are capable of managing affairs; and the field hands. The females of the first class are called fancy articles, and bring the highest price. The house servants, and managers, bring the next highest price; and the field hands, the lowest. In some places, the females of this last class are called old field hens. I have seen the children of this class placed under the care of some person, while their mothers were at work in the field, under an overseer; and at noon, I have seen them nurse their children, before overseers and idle spectators, whose remarks showed what their feelings were towards these poor miserable beings. Do I say miserable beings? yes, and I know them to be such, if groans and lamentations are sufficient proofs; for these I have heard. And as farther proof, I will relate a circumstance to the point. I heard a woman one day declare to her sister slaves, that her master should never make money out of her children—that she had already destroyed three, and would destroy the fourth as soon as it was born, or before; which she actually did, notwithstanding she was closely watched. She was a very healthy woman, and it was expected that her children would be healthy, too. Her master grieved that she was so unprofitable, and could not determine what to do with her, for she possessed that resolution which nothing but death could conquer.

At a short distance from me, a beautiful brunette, of the first class, valued by her master at fifteen hundred dollars, was stabbed to the heart with a bowie-knife, by her mistress, because her husband, she said, was too intimate with her. A gentleman related this to a planter, at whose house I was; when a boy says, "Uncle, what will be done about it?" "What will be done about it, my son! Nothing; everybody will say, 'It is perfectly right,'" he replied.

The slaveholders, by long habits, become insensible of the effects of slavery upon the human family; they are brought up from infancy to govern according to their own capricious views, and are to be pitied. I have seen white boys, four, five, and six years old, whip black children older than themselves, merely out of sport, or for no cause whatever; while the tears rolled thick and fast down the cheeks of these little sufferers. They bore it silently; not a word escaped their lips. At the time, I heard no murmuring; but the tears bespoke that deep-felt sorrow, that anguish of heart, that never-dying worm, that will yet prey, I fear, upon the life of their oppressors. A gentleman there, observed to me, as we were talking upon the subject, "that he believed the time would come in that country, when the descendants of the white people would have to serve the blacks, as the blacks now serve us." This gentleman was not a slaveholder, but a respectable mechanic—had always resided at the South—and this sentiment he repeated with emphasis.

I asked a gentleman, one day, who, by the by, was a county officer, what ailed that black woman, as one passed by us, who had appeared for several days past in much trouble. "I will tell you," says he. "Her husband's master is about moving to the western part of Arkansas, and she has been begging her master to buy him; but there is no likelihood of their striking a bargain, for his master asks one thousand dollars for him, and her master will not give over six hundred—four hundred dollars parts them; and she is in mourning for her husband." It does not appear to be right, says I. "No," says he; "there is nothing right about it; it is cruel. I own no slaves, and thank God I don't wish any! but the law permits it, and the less I think about it, the better I feel." This gentleman, too, was a native of the southern States.

Those here, who hold such arguments as these: "Their slaves are as much their property as our horses are ours; we buy our horses, and they their slaves; they have no right to meddle with our property, and we have no right to meddle with theirs," I sincerely pity, for they show their ignorance; and if possible, they must be enlightened. To convince such of their errors, let simple truths be presented to their understandings. I would say to such, suppose a company of foreigners should come here under a pretense of paying you a friendly visit, and while partaking of your bounty, should draw out concealed arms, and force your children from your homes into a foreign country, and there sell them as slaves; would you not think that the law of that country was founded in cruelty, which declared your children and their descendants forever to be the rightful property of its inhabitants? Could your children be looked upon as brutes? No; for they might say to those who could hear them, as a black man at the South said to me, "Those who make laws that will not suffer us to read and write, but keep us in bondage and ignorance, are cruel, indeed." (More another time.) M. M.

Pleasant Valley, Duchess co. N. Y.
September 16th, 1843.

OHIO YEARLY MEETING OF ORTHODOX FRIENDS.

A letter which I have just received from a friend, who was in attendance at Ohio Yearly meeting, Mount Pleasant, after giving some statement of the proceedings of that body, on the subject of slavery, says:

"Upon the whole, I could see but one favorable omen in the Yearly meeting, on the slave question, which was this: the excitement manifested on former occasions, seemed to be allayed, and a disposition to *think* and suffer *others* to think for themselves; although we were advised to stick to the body, by one or two Friends; otherwise they said, there could be no growth in grace."

It seems the epistle from Indiana Yearly meeting of anti-slavery Friends, was laid aside unread. This is about what might be expected. The Yearly meeting, I presume, considered them apostates from the truth, and wanderers from Israel's fold.

An objection is still urged by many of them against the abolitionists, that they "run before they are sent." I asked a Friend not long since, who brought forward this objection, if he thought the Friends were "sent" to oppose the abolitionists, and to vote for slaveholders and warriors. He seemed at a loss to know what to say, but finally replied that "perhaps it would be well to think of that." Thy friend, and co-laborer in the cause of humanity, MILO A. TOWNSEND.

New Brighton, Pa. 9th mo. 12th, 1843.

BUCKS COUNTY ANTI-SLAVERY SOCIETY.

At a meeting of the Bucks county Anti-Slavery Society, held at New Prospect, on the 16th instant, after the passage of a resolution, condemning the use of slave produce, in strong and unqualified terms,—the following, offered by Dr. J. S. Longshore, after a fair discussion, was also adopted:

"Resolved, That the system of American slavery, is a great and crying evil, involving every portion of the American people, except the enslaved. The self, or Church-constituted ministers, the professing Christians, who do not actively oppose the continuance of this "sum of human villanies," are alike deeply implicated, having their ermine stained with the sin of slaveholding, and the blood of murder; demanding of anti-slavery the most unsleeping vigilance, the most uncompromising adherence to principle, in order for the purification of the existing religion of the land, the cleansing of the so-called Christian Church in America, and the consequent overthrow of the system." WM. BURGESS, Sec'y.

Attleborough, Pa. 9th mo. 19, 1843.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, SEPT. 28, 1843.

NATIONAL REPEAL CONVENTION.

During the past week, there has been assembled at the Tabernacle, in this city, a body of men under the above title. They came from thirteen different States, three of which are slave States. We attended with considerable diligence the sessions of this body, with a view to lay before our readers a detailed account of their debates and proceedings; but we found so little interest in them, that we abandoned our purpose, and shall limit ourselves to a passing paragraph.

Mr. *Robert Tyler* ("I am a slaveholder, and the son of a slaveholder") was chosen president, and on taking his seat, laid his hand on the place where his heart should be, and delivered a speech not very bad, on his gratitude for the honor; on the precious nature of *human rights*; the beauty of *moral power*, and the righteousness of *peaceful agitation*.

A good many resolutions were passed, but the committee appointed to prepare and report them, brought in none in relation to Mr. O'Connell in particular, but only to the champions of Ireland in general. This did not seem at all satisfactory to the convention, and a member from Boston moved a special resolution, highly and justly eulogistic of the best of Irish *taters*. Symptoms of opposition were immediately manifested in different quarters of the house. Whereupon the mover made a speech, setting forth the great merit, and numerous achievements of O'Connell, as a friend and servant of the people—this glorious and peaceful agitation; the Catholic emancipation bill; his powerful and consistent advocacy of the rights and interests of the people of England and Scotland, as well as of Ireland. Here the orator *burned*, as the children say, and the president and assembly were evidently fidgety about something. However, the speaker steered clear of the breakers, and after declaiming for half an hour against the injustice and inconsistency of omitting to signalize among the champions of Ireland, the great O'Connell, and enumerating his services and glories, without making anallusion to the greatest, because the most comprehensive and most disinterested, of them all, he sat down. The resolution was adopted by acclamation, some voting for it, who at first indicated an intention of opposing it. All seemed pleased to dispose, in any manner, of an apple of discord, which, contrary to their intentions, had been thrown among them. Immediately afterwards, a resolution was passed recommending to the repeal associations to confine themselves to the single question of repeal of the legislative union between Ireland and England, and not to meddle with *other matters*.

The principal debate occurred upon the proposition to create a central committee of the repealers of the whole United States. Allusion having been made to the Queen's speech, threatening to put down the agitation in Ireland, very vehement denunciation, and defiance of the tyrant, were delivered, together with solemn pledges of "life, fortune, and sacred honor," in the cause of outraged humanity. A delegate who was considered to have made the crack speech, declared that he was superstitious, and was happy in being so. Superstition made many people happy. When he found that a vice-president was to be appointed from each State represented here, and when on counting it appeared that there were just thirteen vice-presidents, he felt that there must be an executive committee to carry out the sacred mysteries of this providential number. It was not strange to him that the proposition had come from Boston, the old cradle of liberty. In the name of "the Old Thirteen," our fathers fought on the plains of *Abraham*, and drove the lion to his lair; and would their sons stand by and see the *Unicorn* plunge his horn into the bowels of Ireland? He had prayed, before he rose to speak, that he might say something worthy of the occasion; and he had always observed that where a man tried to do well, and trusted in God, he almost always come out at the big end of the horn. [Great applause.]

There was apparently a general sentiment of disappointment as to the amount of talent displayed in this assembly. The assembly itself seemed sensible of this. One of them, on the last day, rose and said, that he hoped the business would be finished without debate. There was talent here which had not *all* been brought out; and when the business should be disposed of, "then, says you," addressing the president, "let us have spout. Go on, boys." [Uproarous applause.]

Upon this, another member, after expressing his entire concurrence with his "strong-minded friend" just up, and also the fear that the spectators had not received the worth of their money, in which the spectators entirely concurred, proposed that there should be no more debate upon anything, until the business was done, and then they would turn to and do up "the fancy work." But the time for the fancy work never came. The fancy cannot work without it is free. This convention had circumscribed it with its lines of policy and subserviency. They felt in a false position. They were cramped and pinioned. They were compelled, by the pressure of his irresistible popularity, to praise O'Connell, whom many of them had denounced, and more of them hated; they were compelled to talk, if they talked at all, about *human rights*, in the largest sense, and the right to *sympathize and assist wherever a human being is wronged.* Every chance word they uttered on these topics, brought trembling to their limbs, and burning blushes to their cheeks. They were morally crippled. Part of them dared not denounce O'Connell; the other part dared not freely honor him, nor to name his noblest title to admiration. Another thing. Many of the members and their constituents at home had got up their sympathy to get Irish votes at the coming presidential election, and to increase their personal importance by appearing at the head of a body of enthusiastic Irishmen, whose support they might turn to general purposes. These things, and not lack of talent, were the cause of the spectators not getting their money's worth. There were many educated men present, some of whom were evidently thinkers; and we apprehend that such were heartily sick of the concern. To aggravate the embarrassment of the convention, to an exeruciating degree, the Caledonia arrived while it was in session, bringing fresh denunciations by the Liberator, against American slavery. Upon the whole, the convention was a famous failure.

The same packet brought also a new number of Dickens's new work, illustrative of character and scenes in the United States, containing a description of this very convention!

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Martin Chuzzlewit's account of the Great Meeting of the Watertoast Sympathizers.

Being very curious to witness the demonstration, and know what it was all about, Martin kept close to the general; and, keeping closer than ever when they entered the hall, got by that means upon a little platform of tables at the upper end, where an arm-chair was set for the general, and Mr. La Fayette Kettle, as secretary, was making a great display of some foolscap documents—screamers, no doubt.

"Well, sir!" he said, as he shook hands with Martin, "here is a spectacle calc'lated to make the British lion put his tail between his legs, and howl with anguish, I expect!"

Martin certainly thought it possible that the British lion might have been rather out of his element in that ark; but he kept the idea to himself. The general was then voted to the chair, on the motion of a pallid lad of the Jefferson Brick school, who forthwith set in for a high-spiced speech, with a good deal about hearths and homes in it, and unriveting the chains of tyranny.

Oh, but it was a clincher for the British lion, it was! The indignation of the glowing young Columbian knew no bounds. If he could only have been one of his own forefathers, he said, wouldn't he have peppered that same lion, and been to him as another brute tamer with a wire whip, teaching him lessons not easily forgotten. "Lion! (cried that young Columbian,) where is he? Who is he? What is he? Show him to me! Let me have him here!" said the young Columbian, in a wrestling attitude, "upon this sacred altar. Here!" cried the young Columbian, idealizing the dining-table, "upon ancestral ashes, cemented with the glorious blood poured out like water on our native plains of Chickabiddy Lick! Bring forth that lion!" said the young Columbian.—"Alone I dare him! I taunt that lion! I tell that lion that freedom's hand once twisted in his mane, he rolls a corse before me, and the eagles of the great republic laugh—ha, ha!"

When it was found that the lion didn't come, but kept out of the way; that the young Columbian stood there with folded arms, alone in his glory, and consequently that the eagles were no doubt laughing wildly on the mountain-tops—such cheers arose as might have shaken the hands upon the Horse Guard's clock, and changed the very mean time of the day in England's capital.

"Who is this?" Martin telegraphed to La Fayette.

The secretary wrote something, very gravely, on a piece of paper, twisted it up, and had it passed to him from hand to hand. It was an improvement on the old sentiment, "Perhaps as remarkable a man as any in our country."

This young Columbian was succeeded by another, to the full as eloquent as he, who drew storms of cheers. But both remarkable youths, in their great excitement, (for your true poetry can never stoop to details,) forgot to say with whom or what the watertoasters sympathized, and likewise why or wherefore they were sympathetic. Thus, Martin remained for a long time as completely in the dark as ever; until at length a ray of light broke in upon him, through the medium of the secretary, who, by reading the minutes of their past proceedings, made the matter somewhat clearer. He then learned that the Watertoast Association sympathized with a certain public man in Ireland, who held a contest upon certain points with England; and that they did so, because they didn't love England at all—not by any means because they loved Ireland much; being indeed horribly jealous and distrustful of its people always, and only tolerating them because of their working hard, which made them very useful; labor being held in greater indignity

the engine is in operation. The light of a lamp is scarcely sooner diffused through a chamber, than the piston is propelled through the chamber of the cylinder. This effect is produced by an instantaneous and powerful expansion of the aforesaid mixed air, consequent upon combustion. How the combustion is effected, and the pressure from the rarified and compressed air brought to act successively on the opposite ends of the piston so as to give it a reciprocating motion, capable of being increased, (one would almost think,) to the velocity of lightning, is what the inventor has not disclosed. The *effect* anybody may behold in a small operative machine of about three horse power, working with the regularity of a clock, but suspending, increasing, or diminishing its action at the touch of the engineer. The smoke arising from the combustion, passes off under and around a reservoir of the combustible, and converts it into the form of an elastic fluid, fast enough to feed the combustion.

The most notable advantage which this invention offers over the steam engine, is *perfect and uniform safety to life and property*. There can be neither explosion nor communication of fire from this machine. The highest pressure which the expansion can produce, is about twelve atmospheres, or 180lbs, to the square inch. The cylinder has only to be made capable of bearing this, and danger can never ensue. The reason is, that if the combustion be increased beyond a certain point, it is instantly checked by the excess of combustible above the supply of oxygen necessary to ignite it; whereby a smothered combustion is produced. Therefore that excess of combustion, which would produce a dangorous excess of action, goes invariably to diminish instead of increasing action. This is the best of safety-valves. It acts the instant it is wanted, needs no mechanism, nor adjusting, and admits of no man-slaughterer mounting it to run a race. The remedy is generated, and applied by the very excess which is to be corrected. This is a beautiful principle. It is believed that a locomotive moved by this power, may go with ease and safety, a *hundred miles an hour!*

The advantage which next attracts the observer, is that the combustible necessary for supplying this engine, occupies but about one-sixth of the space of fuel for a steam engine. For example, a locomotive might run a thousand miles or more, without stopping, and a steamboat might go in like manner round the world. Alcohol, turpentine, lard oil combined with whiskey, and many other substances, may serve for combustible.

A third advantage is, that the peculiarly perilous, and seemingly insupportable service of *firemen* is done away; there being no furnace, and no boiler, and the combustible being supplied by a pump, driven by the engine.

A fourth advantage is, that the weight of both fuel and machinery is immensely diminished; consequently the propelling power necessary to obtain a given velocity, is proportionably diminished. A fifth advantage is no waste of superintendence or fuel, inasmuch as the combustion ceases entirely at the moment of stopping, and recommences only at the movement of starting.

A sixth advantage is, that there is no dirt, or heat, or unpleasant smell, so powerful an auxiliary to sea nausea. Lastly, a vast space now occupied in the case of steamboats by machinery and fuel, will be gained for freight or passengers.

As to the comparative expense, we have no exact data for calculating it. It is estimated that it cannot exceed that of steam engines. If, as we are assured, lard can be used for the combustible, the substitution of the fire for the steam engine, would give the greatest conceivable impulse to that invaluable branch of husbandry, the raising and fattening of swine.

How vast and wonderful are the advances of human improvement and power! Our generation is transported in ample and comfortable houses with the precision of foot motion, and the swiftness of a bird, across oceans, rivers, and mountains. And now, by a simple and beautiful application of science, we have perfect safety added to certainty and velocity. The Atlantic and Pacific are to be speedily united, and here is a harmonious accompaniment to that grand movement. What need is there of perpetual motion or of flying machines? We have the *effects* of both; and the idea of an imaginative speculator on the improvements of our age, that we shall breakfast in New-York, dine at the Isthmus of Darien, and take tea in China, seems not wholly wild.

The ingenious and meritorious inventor, is Dr. Drake, a native and resident of Philadelphia. He was animated by the hope of averting the dreadful dangers of steam. He is a chemist, but no mechanician. The invention is, in fact, the application of chemical agency as a mechanical power. Several years ago, during confinement by sickness, he conceived the idea. From that period he has been employed in reducing it to practice. For two years he has had a machine in operation, and for one year in satisfactory operation. He has taken measures for securing patents at home and in Europe.

CRIME IN FLORIDA.

"A shocking statement is made in the National Intelligencer, in relation to crimes in Florida. It is said that the proof furnished "of the existence of lawless bands of desparadoes, who with white faces, emulate the ferocity of savages, is almost of a positive nature. We have heard it intimated on good authority, that General Worth is in possession of the very strongest circumstantial proof, and we well know that those who have, from time to time, escaped these murderous attacks, have expressed the solemn conviction, that some of the assailants were white men, disguised as Indians."

There has been a rumor for several years, that many of the outrages in Florida, and the violation of treaties there, charged upon Indians, were in fact committed by whites, disguised as Indians, for the purpose of renewing or protracting hostilities, by which said whites, as contractors, suttlers, hucksters, and other vermin, were living and growing fat. The subject seems not to have been investigated. Probably any investigation on the spot, where it ought to take place, would only multiply crime. The amount of murder, robbery, peculation, fraud, and crime of every description, perpetrated in the slave country, in connection with Indian treaties, Indian trade, Indian agencies, Indian wars, Indian removals, and Indian pensions, would appall the people of the North who pay, if they were to know the fiftieth part of it. But we ought not to wonder at it. Where one half of the community *are educated* to commit crime against the other half, is it strange that they try their trade upon one another? When they are taught to make nothing of killing a slave, is not the transition easy to killing the free without compunction? And so of every other crime. Do the humane editors of the Intelligencer allow themselves to think of these things, or to inquire whether they have any duty to perform in relation to them, and to the common weal of their country; or is it because such philosophical investigations are "too exciting," that they systematically eschew them, and will permit no others to pursue them in their columns, unless the results to which they come be favorable to slavery. They even refused to publish the Florida law for imprisoning and selling Northern seamen, although that law was at the time the subject of debate, and of a report and counter report in the House of Representatives. But it was apprehended that if the full infarmy of that law could be made known, Congress would annul it, or that abolitionists would *make capital* out of their refusal to annul it.

Hence it was, that it could find a place in no paper at the seat of government. The time will come, we trust, when Northern whigs will reflect upon this matter of bestowing all the patronage, both public and private, in their power on presses manifesting so little regard to impartial justice, to patriotism, or honorable independence.

When the recollection of the principles of our revolution was fresh, the organs of all political parties discussed slavery freely.* It would have been thought treason to do ess. Alas, for our degeneracy. The Declaration, is now 'an abstraction." Our liberties have well nigh become so. For the last fourteen years there has not been an equal amount of oppression and ruination caused by government in any country, unless it was in an enemy's; nor are there many countries, where the people would have submitted to it, except from a conqueror.

* See last page.

MARINE PALACES.

We lately gave a brief description of the beautiful steamboat Knickerbocker, which plies between New-York and Albany. Since then we have visited the Ashburton, a packet ship of about 900 tons, which sails between New-York and Liverpool. This is truly a regal vessel, fit for Zenobia, in the palmiest days of Palmyra. The cabin is richly carved and gilded, and the walls and door-pannels are a series of pictures in brilliant coloring. Many of them have reference to the name of that vessel; thus in one Britannia and Columbia are seen embracing: in another a lion, stretched on the sea-shore, most complacently eyes an eagle soaring above him. In one place, the rising sun is dispersing clouds, and near by is Victoria leaning on the Ashburton treaty. Mercury, the God of Commerce, just come across the sea, is pouring dollars on the strand. At the end of the cabin are Ashburton and Webster; the former we have never seen; but the latter is decidedly a poor likeness.

There are other pictures better suited to please the young. Cupids flying off with hearts; shepherds playing on pipes; sheperdesses crowning lovers with wreaths of flowers; children sleeping under trees, or playing with lambs and dogs. All these are enclosed in wreaths carved and gilded. The effect is beautiful, though perhaps somewhat too gaudy. The window through which light shines down from above, is of various colored glass, in which yellow predominates. These glowing rays falling on a brightly tinted carpet, the gay pictures, and sofas and ottomans covered with rich silk damask, produces a gorgeous effect. While standing in the midst of this splendor, one does not like to think of the poor emigrants in their crowded and dirty cabins. Such thoughts make Mercury, pouring out his dollars on the sea-shore, seem not quite so certainly a benefactor to mankind.

The Queen of the West, a magnificent packet ship of 1900 tons, is by many considered a handsomer vessel than the Ashburton. Here are no gilded wreaths, or brilliant paintings on white pannels; but the cabin is beautifully finished with the most costly kinds of wood; such as mahogany, rose-wood, and maple. Such floating palaces as these denote the climax of commercial grandeur. Will the time ever come when their history shall be like that of Phœnician wealth and splendor?

POLITICAL ACTION.

There is no branch of anti-slavery effort more legitimate or valuable than the diffusion of correct information as to the bearing of slavery on the politics of the country, as to the characters of candidates for political office, and as to the duty of abolitionists to use their elective franchise for the removal of slavery, and for arresting that corruption in the government, and the disorder, demoralization, and ruin among the people, which are the legitimate off-spring of slavery. These things form a great and noble field, which, if it be not filled with wholesome plants, will be overrun by noxious weeds. We must occupy it, we must dig it, weed it, and work it diligently, and we shall reap an hundred fold, both for ourselves and for the starved and tortured slaves.

We are pleased to receive and insert the notice of the PHILADELPHIA MEETING, which will be found in the usual column. We are glad to see that the questioning system has already been applied there, in the pending election, and shall look with interest for the correspondence and the results.

We trust that our friends in every other part of the country will address themselves in earnest (if they have not already done it, and if they agree with us as to the obligation) to the rigorous performance of their duty in this behalf; and we would suggest, for *the consideration* of those who have not propounded questions to the candidates, the following forms:

Are you opposed to slavery?

Do you believe that slavery, more than any other cause, has corrupted the government, and divided, disturbed, oppressed, demoralized, and impoverished the people of the United States?

Are you disposed, if elected to the office of ———, to use your official power and influence—

To abolish slavery in the District of Columbia?

To abolish the *American* slave-trade?

To prohibit the employment of slaves in the navy yards, ports, and other establishments of the United States?

To oppose the annexation of Texas to this Union, or the admission of any new slave State?

And in general, to pass such laws, and obtain such amendments to the Constitution, as will relieve the free States from the crimes, the burdens, and the infamy of protecting, defending, or extending slavery or the *American* slave-trade?

And in case that sincere, peaceful, and persevering efforts on our part to exonerate ourselves, by these means, from all participation in the guilt and shame of sustaining slavery and the American slave-trade, shall fail, are you prepared to go for a dissolution of this Union?

☞ We are sorry to hear of the death of James Austen, one of our agents in Malboro, Ohio. He was a most worthy man, and a long tried and faithful friend of the slave. He was a member of the Society of Friends, and deeply deplored the opposition manifested by many in the Society, to the anti-slavery cause.

ALMANAC FOR 1844.

Abolitionists are notified that the Almanac for 1844, is now published, and ready for delivery. The edition is limited, and those who wish to purchase are requested to forward their orders immediately. Price, $25 per thousand; and $3 per hundred.

They are also for sale at the Anti-Slavery Office, in Philadelphia; price, the same as above. Orders from county societies will be gladly received and promptly executed.

THE NEW-YORK LETTERS, BY L. M. C.

For sale by Charles S. Francis, 252 Broadway, New-York; James Monroe, & Co. Washington street, Boston; likewise at 143 Nassau street; J. M. McKim, 31 North Fifth street, Philadelphia; 25 Cornhill, Boston; and at 14 1-2 Westminster street, Providence, R. I. Price 75 cts.

GENERAL INTELLIGENCE.

Foreign Items.

[*By the Caledonia, arrived at Boston, September 20th.*]

GREAT BRITAIN.

The queen appeared in person, and prorogued the parliament, on the 24th August.

She thanked parliament for enabling her to carry into effect various treaties. She expresses the hope that the act declaring the law as to the admission of Scottish ministers, will restore religious peace to that people. The most interesting part relates to Ireland and Wales, as follows:

My Lords and Gentlemen:—In some districts of Wales, the public peace has been interrupted by lawless combinations and disturbances unconnected with political causes. I have adopted the measures which I deemed best calculated for the repression of outrage, and for the detection and punishment of the offenders.

I have at the same time directed an inquiry to be made into the circumstances which led to insubordination and violence, in a part of the country usually distinguished for good order and willing obedience to the law.

I have observed with the deepest concern the persevering efforts which are made to stir up discontent and disaffection among my subjects in Ireland, and to excite them to demand a repeal of the legislative union.

It has been, and ever will be my earnest desire, to administer the government of that country in a spirit of strict justice and impartiality, and to co-operate with parliament in effecting such amendments in the existing laws as may tend to improve the social condition and to develop the natural resources of Ireland.

From a deep conviction that the legislative union is not less essential to the attainments of these objects, than to the strength and stability of the empire, it is my firm determination, with your support, and under the blessing of Divine Providence, to maintain inviolate that great bond of connection between the two countries.

I have foreborne from requiring additional powers for the counteraction of designs hostile to the concord and welfare of my dominions, as well from my willingness to distrust the efficacy of the ordinary law, as from my reliance on the good sense and patriotism of my people, and on the solemn declaration of parliament in support of the legislative union.

I feel assured that those of my faithful subjects who have influence and authority in Ireland, will discourage to the utmost of their power, a system of pernicious agitation, which disturbs the industry and retards the improvement of that country, and excites feelings of mutual distrust and animosity between different classes of my people.

Victoria's Visit to Louis Philippe.—The King of the French, hearing of the queen's intention of taking a short excursion by sea, commissioned his sons, the Prince de Joinville and the Duke d'Aumale, to invite her to his chateau at Eu, in Normandy, and their mission was successful. She took her departure on Monday, the 28th ultimo, from Southampton, amidst great rejoicings. The royal squadron reached Treport on the afternoon of Saturday, the 2d instant, where it was received by the King of the French and family, with great eclat.

This is the first meeting between the kings of England and France, that has taken place since the days of Henry VIII. and Francis I. It has created a great sensation in England and France; the whole of the people, gentle and simple, for leagues round the town of Eu and Treport, turned out on the occasion, and immense numbers of strangers came from neighboring places. The scene was animated and novel. The gay dresses of the ladies, the variety and beauty of the military costumes, and the quaint, and (to some of us) novel costumes of the peasantry of Normandy, of whom great numbers were assembled, formed altogether a *coup d' œil* at once brilliant and uncommon. At about ten o'clock the Ariel (English) steamer arrived with despatches from Louis Philippe, announcing the arrival of Queen Victoria and her suite in the course of the afternoon. Immediately afterward the Napoleon, a French steamer of war, was got under way, and sent out to meet the royal squadron. At two o'clock the Archimedes, another French government steamer, arrived from Cherbourg, bringing letters from the Prince de Joinville to the king, announcing that her majesty might be expected about five o'clock. This message having been delivered to his majesty at the Chateau d'Eu, the royal carriages were immediately ordered out, preparatory to the departure of the royal family to Treport to meet her majesty. Toward five o'clock at Treport the crowd had considerably increased, and the troops fell into line. The jetty was cleared to some distance, and the crews of the king's barge took their places. This boat was handsomely arranged, with a crimson silk awning, to which white muslin curtains were attached, should it be found advisable to exclude the beams of the sun.

At five o'clock precisely, three cannons announced the departure of the king and the royal party from the chateau. A rush at once took place from all parts of the town, and in a few minutes the whole of the jetty and quays were filled with spectators. The tent was then opened at the side next the people, so as to allow a full view of what took place when the royal visitor should be led under its canvass walls. In an exceedingly short time, every height and vantage ground was occupied, and the spectacle from the quay was exceedingly picturesque, every window being occupied, the line of houses presented a mass of animated countenances, all wound up to the highest pitch of anxiety.

In about ten minutes the cheers of the people in the extreme distance gave note of the king's approach. His majesty was seated in the large chariot intended for the Queen of England, and with him were the Queen of the French, the Queen of the Belgians, the Duchess of Orleans, Madame Adelaide, and the Princesses. The princes arrived on horseback, with their officers. Other carriages followed, all being open *chars-à-banc*, with four seats, which are a very sensible-looking and commodious kind of carriage for the country. Her majesty's carriage alone had eight horses. Three of the others had six, and the remainder had four horses. The horses in all the carriages were bays; they were handsome, and had the appearance of the carriage horses known in England under the name of Cleveland bays. Most enthusiastic cheering greeted the royal party. The bands of the various regiments played, on his majesty's arrival, and continued to the end of the day's proceedings. The royal standard of France was then raised at the end of the tent, farthest from the quarter at which her majesty of England must necessarily arrive. The royal party alighting, his majesty proceeded to the royal barge, walking as firmly as a man of forty, and giving directions for several changes which he desired. He descended the steps leaning upon the arms of Lord Cowley and of Admiral Makau, the Minister of Marine, and accompanied by the Dukes d'Aumale and Montpensier, M. Guizot, and one or two others.

His majesty's barge was manned by fourteen rowers, in light summer attire, with crimson sashes round the waist. The second boat was rowed by twelve, and the last by eight. The Courier du Havre steamer immediately followed. The Albert and Victoria royal yacht was at this time coming rapidly in, and when the king's barge reached her, had arrived at no great distance from the shore. From the moment his majesty appeared on the water to the end of the jetty, loud and repeated shouts greeted his progress until he had advanced far beyond the farthest line of spectators.

Immediately upon the Victoria and Albert bringing to, the royal barge came along side of her, and the king went on board the steamer, where he was received by the Queen and Prince Albert on the quarter-deck. He immediately welcomed the queen in the most cordial terms, and embraced her. He then went up to Prince Albert, to whom he also gave a very warm reception, and shook him heartily by both hands. The Prince de Joinville was on board, having accompanied the queen from Cherbourg to Treport in her steamer. The Queen of the French, the Queen of the Belgians, and the princesses, attended by the ladies in waiting, and several gentlemen belonging to the court, walked in the meantime to the end of the jetty, where they had a full view of the sea, and of the approaching steamer. The members of the corporation of the town were also in attendance upon the royal party. The cannon continued to fire at intervals, the music to play, and the whole scene was one of great animation. Her majesty wore on this occasion a Pekin *grenat* dress, with a white chip bonnet, and the Duchess of Orleans was in deep mourning. The dress of Madame Adelade (the sister of the king) was striped purple silk, her bonnet white, and her veil grey. The Queen of the Belgians wore a white *moire*, trimmed with blue, and a blue bonnet to match the trimmings. The Princess de Joinville had on a very plain grey dress, which set off her fine figure to admiration. The Princess Clementine wore a *levantine eccossaise* and rose-colored bonnet.

Landing of Her Majesty the Queen.—Immediately on its being observed that the royal barge had left the Victoria and Albert, the Queen of the French, and the rest of the royal party, proceeded to the head of the landing-stairs to await her arrival. On the queen leaving her yacht, the royal standard of England was immediately lowered, and the standards of England and of France were hoisted on the king's barge. All the vessels in the roads then saluted the royal party, and the salute was returned from the batteries on shore. The firing continued during the whole time the party were on the water. By the time the barge had approached the landing-place, the ladies of the royal family of France, and all the lords and ladies in waiting, had placed themselves round the top of the stairs in a curved line, but in such a manner, however, as not to hide the interesting scene of meeting from the spectators. The Queen of the French stood two paces in advance of the brilliant line. This was, perhaps, the most interesting moment of the day. Each person, no matter of what degree or quality, stood mute, breathless, and sedulously observant—a fitting image of expectation. At length the royal barge touched the shore, and the King of the French taking her majesty of England by the hand, assisted her up the steps with the care and paternal gallantry of a French gentleman of the olden times.

The Queen of the French advanced to receive the Queen of England, amidst the most enthusiastic cheering, in which the military most cordially joined. Louis Phillippe immediately presented Queen Victoria to the Queen of the French, who took her by both hands, and saluted her several times on both cheeks, with an evident warmth of manner, which showed that she meant more than mere courtly etiquette. The Queen of the Belgians, and other ladies of the royal family, (to most of whom her majesty was previously known,) then came forward, and also saluted her with great cordiality and affection. General Sebastiana and Count St. Aulaire were presented to the queen and Prince Albert by the King of the French. The queen appeared to be in excellent health and spirits. She was dressed in a dark purple satin, a black mantilla trimmed with lace, and a straw bonnet with yellow ribbons, and one long ostrich feather. Nothing could exceed the simplicity of her appearance. Prince Albert wore a dark frock-coat, light waistcoat, grey trousers, and dark cross-barred cravat. He also appeared in most excellent health.

Arrival at Eu.—As soon as the commotion incidental on this happy meeting, had a little subsided—and it may be remarked that emotions had been perceptible on both sides, particularly on the part of Queen Victoria—orders were given for the carriages to advance. Here the shouts of the multitude again arose, when the King of the French handed his royal visitors into the state chariot. He and Prince Albert occupied one of the front seats, and the two queens the opposite one; whilst on the seats behind, were the Queen of the Belgians, and Princess de Joinville, the Duchess of Orleans, Madame Adelaide, and the Princess Clementine. The cries of "Vive le Roi," "Vive la Reine Victoria," "Vive la Famille Royale," were heard the whole way through the town, and the warmth of the cries seemed to gratify the royal party.

The court of the Chateau presented a very gay appearance. On the entrance of the carriage into the courtyard, the cheering and shouting were tremendous. The queen and Prince Albert acknowledged the compliment by frequently bowing. "God save the Queen," was then struck up by the bands of all the regiments, and continued till the whole party entered the Chateau. Immediately afterwards the King of the French appeared on a balcony, leading forward Queen Victoria and Prince Albert, and, presenting her to the people assembled, called for three cheers, which were given with the most unbounded enthusiasm.

The principal persons in her majesty's suite, were the Earls of Aberdeen, Delawarr, and Liverpool; Lord and Lady Canning, Lord Adolphus Fitzclarence, Lord Charles Wellesly, George Anson, Esq. Colonel Wylde, Sir James Clarke, and the Honorable Miss Liddel, the maid of honor in waiting on her majesty.

The Grand Banquet.—The scene, I need hardly say, was a very splendid one. When a king of France entertains a queen of England, whatever of costly or gorgeous can be obtained, will not be spared, and certainly on this occasion the magnificent stores of Louis Phillippe were put in requisition. The apartment in which the banquet took place, is a large, and very richly decorated one, looking on the garden terrace. It is hung round with portraits, set in handsome frames, and the roof is paneled, richly gilt, and painted with subjects taken from the history of France. The plate, which was all gold or silver gilt, was of the most splendid description, and in the centre was a most magnificent plateau of gold, with large vases of the same costly material, filled with flowers. The number of the party was about forty, and beside the King and Queen of the French, consisted of the Queen of England and Prince Albert, the Queen of the Belgians, Prince Augustus of Saxe Coburg, and the Princess Clementine, Prince and Princess de Joinville, the Duke d'Aumale, the Duke de Montpensier, Lord and Lady Cowley, the Earl of Aberdeen, the Earl Delawarr, M. Guizot, General Sebastiani, M. Lacave Laplagne, and a great number of others, whose names I did not learn.

The King of the French appeared to be in excellent health and spirits, and to enjoy himself vastly on the occasion. He seems to me to bear a striking resemblance to some of the late portraits of George IV. He is a handsome and portly man, and not at all the clumsy, vulgar personage which he is occasionally represented in his portraits. He sat at the centre of the table. On his right hand sat the Queen of England, and on his left the Queen of the Belgians. Her majesty had the Prince de Joinville on her right hand, and carried on an animated conversation with him during the whole time of dinner. She laughed and talked with as much enjoyment and freedom, as if she were totally unconscious that upon her shoulders rested the whole weight of the government of Great Britain. I had nearly forgotten to say anything about the dress. She had on a dress of scarlet silk, (which I am told by a lady, is rather a curious color for a hot day,) and wore upon her arm, the order of the garter, and across her breast, the ribbon of that order. Her headdress was very plain, the hair being simply braided, and her jewels were handsome emeralds and diamonds.

The Queen of the French sat immediately opposite the King, having Prince Albert on her right, and the Duke d'Aumale on her left. I mentioned in a former letter, that her majesty is a very delicate looking person, and one who appears to have suffered much mental distress. On the left of the Queen of the French, of whose dress I can say nothing, but that she wore a very long feather in her cap, sat the Duke d'Aumale, who, if what the world says be true, may hereafter be the Prince Albert of Spain. Next to him sat the Princess de Joinville, an exceedingly handsome and pretty person, with a most superb diamond neckless about her neck. It is said that she is eighteen, but she certainly looks two years younger. Her figure is very slight, her complexion rather fair, and features small, delicate, and beautiful. The Queen of the Belgians sat on the left of her royal father. Of her brother, the Duke of Montpensier, who sat next to her, I can only say, that he is a very young man, who is assiduously engaged in the cultivation of a pair of moustachois of great promise. The Duchess of Orleans was not present. She was at the Chateau, but being in weeds, French etiquette does not allow her to dine in public.

With the exception of the king, who wore a military dress, and of M. Guizot, and the Earl of Aberdeen, who were in their diplomatic dresses, all the rest of the party were in mufti. The dinner party broke up at a quarter-past ten o'clock, after which there was some music. The musicians came from Paris. A most excellent military band was in attendance on the terrace in the garden, which played several pieces during the dinner. The number of attendants, liveried and unliveried, was extraordinary, fully equal I should think to the number of guests. The royal livery of France, is like our own—scarlet, but the coats are made in a very Louis Quatorze style; loaded with heavy worsted lace, like that used to trim the linings of our carriages, and the effect is heavy. I was rather surprised at the number of unliveried servants on the occasion; but I understand that they are considered the very height of style in France. The apartment in which the banquet took place, was a very splendid one, and was lighted in the most brilliant style.

On the Sunday following, the queen had prayers read in her private apartment, by one of her suite, and the royal family of France attended at the parish church. The French abstained from their Sunday amusements, in compliment of the English. The queen and prince, accompanied by King Louis Philippe, and the Queen of the French, walked and drove in the park to-day, and visited the royal farm.

On Monday, a *fete d'champêtre*, consisting of dancing in the open air, and other diversions, was to take place. In the evening, an opera at the chateau, the piece, *Jeannot et Colin*,.

On Tuesday, the party were to drive about, and in the evening have a grand concert, by *artistes* from Paris.

On Wednesday, the like, except a vaudeville in the evening.

On Thursday, Victoria was to embark on her return.

During her majesty's stay at the chateau, the maresschal de camp, the Marquis de Rourre, has been appointed chevalier d'honneur to the Queen of England, and Colonel de Chabannes will act as aid de camp to Prince Albert.

It is rumored that Louis Philippe will return the visit of her majesty, in the course of the autumn.

The disturbances in Wales had in a measure subsided—nearly every toll-gate and toll being abolished. It is said, however, that "Rebecca and her daughters" are now turning their attention to other work.

The price of cotton had advanced a little, in consequence of the unfavorable accounts of the present crop.

Espartero had arrived in England, been presented to the queen, and treated as of royal rank—the visitors writing their names in a book, instead of leaving cards. He is still recognized as the constitutional executive of Spain.

IRELAND.

At the repeal meeting at the Exchange, on the 21st August, the weekly rent was £3,130, about $14,000.

At an adjourned meeting, on the following day, Mr. O'Connell's plan for restoring the parliament of Ireland, was submitted. It contains considerable details, and will appear in next Standard. He states what the people are willing to remain in the existing government, and lays down what they demand.

Mr. O'Connell read communications from repeal societies in various parts of America, enclosing money; from New-York, £18; from Utica, £23; from Harper's Ferry, Virginia, £25 3s. 10d.; from the Fall River Association, £50; and from New-York, £25. He considered the contribution from Virginia to be very important, as affording a proof that the part taken by the repeal association in relation to the question of American slavery, had not diminished the sympathy of the real friends of liberty in America.

Mr. Ray read a letter from the repeal association of Louisiana, United States, inclosing a remittance of £126 7s. 10d.

Mr. O'Connell spoke in the warmest terms of the subscribers of Louisiana, and moved that the letter should be inserted on the minutes.

Mr. John O'Connell read a letter from the repealers of Ohio—the repeal association of Cincinnati—inclosing a remittance of £118. (Cheers.) The writer stated that slavery does not exist in the State of Ohio, but went on to assert the difficulties of getting rid of the system, which was in accordance with the compact entered into at the Union, and could not be abolished without violating the fundamental laws and the national compact of the United States. With these sentiments, the letter stated that the repealers of Ohio had seen with surprise the speech of Mr. O'Connell. That speech was powerful and eloquent, but they totally dissented from his arguments. They were free from slavery in Ohio; but, nevertheless, they "despised the abolitionists." The letter concluded by expressing sympathy for the wrongs of Ireland.

Mr. O'Connell observed that slavery did not exist in Ohio, and they could not, therefore, object to receive money transmitted. He strongly condemned the sentiments expressed in this letter, in defense of slavery. The attacks upon the abolitionists were mere trash and nonsense, and he despised the attempt to mitigate the horrors of slavery by men who boasted that their own State was free from the stain and disgrace. It was his intention to move that this letter from Ohio should be referred to the committee, in order that a detailed answer should be returned. He denied that man could be the property of his fellow-man. (Cheers.) He had no compassion for the man whose property was negroes. Reverse the picture, and suppose that the yellow American were the property of the black negro—who would have compassion for the slaveholding negro? This document, which asserted much that was untrue, and concealed much of the truth, should be met promptly, and in detail. Let Ireland but obtain her legislative independence, and they would have missionaries preaching freedom in every region where slavery degraded the human race. (Cheers.) Mr. O'Connell concluded by moving that the letter from Ohio be referred to the committee. Carried.

Several communications were read, in one of which was a statement to the effect that the writer was induced to send in his subscription by the implied threats of the queen's speech.

Mr. O'Connell said that this speech was well described by the Morning Chronicle, which said that it deserved to be designated as the essence of stupidity and ignorance. (Hear, hear, hear.) That speech was not a royal authority, as the writer of the letter referred to seems to think. It was a ministerial authority only, and as such it should be treated.

FRANCE.

The whole royal family narrowly escaped destruction at Eu. A *feu de joie* was fired by the people of Treport, (about two miles from Eu,) in honor of the *Count of Paris*. Louis Philippe and all his family, except Nemours and Joinville, were in a coach. The horses were approaching a bridge over the Bresle. They started at the guns, and the postillions lost all command of them. The leaders leaped over the parapet of the bridge, and drew one of the wheel horses after them. The remaining horse stuck, and the postillion cut his traces. Three horses went overboard. The queen was much affected, and wept bitterly after the danger was over. The king himself acted with great presence of mind. He held the young Count of Paris in his arms, and refused to leave the carriage until every member of his family was placed in safety on terra firma.

The friendly reception given to the Duke of Victory in London, has given great offense to the French press generally.

SPAIN.

The revolutionary ministers carry all before them in the capital. The queen gave a grand banquet at the palace of the Prado, on the 11th ult. in commemoration of the triumph of the "national cause." All the ministers were present at it, except S. Lopez, who was indisposed. The queen was very gay, and the Infanta was "most gracious," and evinced the greatest fondness towards her sister. The evening was terminated by a ball, at which General Serrano had danced with the queen, and General Narvarez with the Infanta.

By a decree dated the 16th, government had declared Don Baldomero Espartero, and those who signed his protest, deprived of their titles, ranks, employment, and decorations.

Extract from a letter to a gentleman in this city, dated

LEXINGTON, KY. Sept. 12, 1843.

"Nothing new since you left, except that Cassius M. Clay was shot at while returning from Madison; his horse was alarmed at the report of the gun, ran off and threw him out. He however escaped without injury."—*New-York Commercial Advertiser.*

God save that noble man.

Macready is performing at the Park theatre, in this city.

Married,

In Marion, on the 6th instant, by William Danforth, Esq. Mr JAMES BYRON COOPER, son of Griffith Cooper, of Williamson, to Miss SARAH W. ROGERS, daughter of John Rogers, of Marion.

Died.

At Framingham, Mass. HENRY WANE, jr. a good and learned man, formerly professor and head of the divinity school of Harvard University, and the author of many valuable works and a friend of the slave.

ABOLITIONISTS, PAY YOUR DEBTS!

The Executive Committee of the American Society have adopted the ONE DOLLAR PLAN, for the special purpose of paying the debt, for which partial provision only was made at the late annual meeting.

The question is now to be answered—*Does the American Anti-Slavery Society number twenty-five hundred members, who are able to pay One Dollar each, for the payment of its debt?* If so, we shall soon be an honest society. If not, we shall soon cease to be a society at all. Our operations cannot be continued, if we cannot go upon the cash system.

Friends of the Society are requested to act as agents in their respective localities, and to collect without delay, as much as they can, and remit to the Treasurer.

PAYMENT RECEIVED.

	Amount previously acknowledged,	$180
181	Jonathan Nichols, Salem, Mass.	1
182	Mrs. Jonathan Nichols, "	1
183	Caroline M. Trevor, Hamilton, N. Y.	1
184	Lydia Barnard, Pennsylvania,	1
185	Sarah Barnard, "	1
186	Hannah Darlington, "	1
187	Phebe Darlington, "	1
188	Mary Darlington, "	1
189	J. W———, "	1
190	Joseph L. Pennock, "	1
191	A. B———, New Jersey,	1
192	Edward Needles, Philadelphia, Pa.	1
193	Wm. N. Needles, "	1
194	Mary Needles, "	1
195	Charles C. Jackson, "	1
196	Sarah Jackson, "	1
197	Jennette Jackson, "	1
198	Sarah H. Wise, "	1
199	John P. Plank, Cooksburgh, N. Y.	1
200	Sarepta Martin, Brooklyn, Ct.	1
201	Sydney Olcott, Manchester, Ct.	1
202	Martha Smith, Plainfield, Ct.	1
203	Ichabod Morton, Plymouth, Mass.	1
204	Edwin Morton, "	1
205	Margaret Blydenburg, Durham, N. H.	1
206	J. M. Wilder, Hanover, Mass.	1
207	Isaac Wilder, "	1
208	Joseph Eells Wilder, "	1
209	Samuel Hackett, New Jersey,	1
210	H. W———, Philadelphia,	1
211	Mary Sleeper, "	1
212	Joseph P. Ellis, "	1
213	G. D. Jones, "	1
214	Margaret Jones, "	1
215	A. Ashton, "	1
216	Daniel Neall, jr. "	1
217	Deborah Farquhar, York, Pa.	1
218	Elizabeth Willis, "	1
219	Samuel Willis, "	1
220	Joel Fisher, "	1
221	Mary Fisher, "	1
222	Mary Love, "	1
223	R. P. S———, Pennsylvania,	1
224	Wm. H. Ellis, New Jersey,	1

TREASURER'S RECEIPTS

For the week ending 9th mo. (Sept.) 23d, 1843.

Received for the Standard—The following persons have each paid $2: W. A. Wakeman, Pultneyville, N. Y.; R. P. Merriam, Ashburnham, Mass.; M. M. Little, Deavertown, Ohio; Samuel D. Burries, Camden, Del.: Wm. Keers, Rochester, N. Y.; Sarah Barker, Somerset, N Y.; Sophia Hoskins, Union Springs, N. Y.; J. M. Wilder, Hanover, Mass.; Dr. Martin Wilson, Cadiz, Ohio; Herbert Williams, Bigelow's mills, Ia.; Sarepta Martin, Brooklyn, Ct.; Dr. J. B. Whitcomb, ditto; H. Waldo, Westminster, Ct.; Ebenezer Griffin, Hampton, Ct.; Isaac Steer, Colerain, Belmont county, Ohio.

Wm. Cutts, Shoreham, Mass.; $1; Gurden T. Smith, Palmyra, N. Y. $1; E. A. Hubbard, Worthington, Mass. $1; E. D. Williams, Brooklyn, Ct. $1 50; W. P. Battey, Canterbury, Ct. $1 67; John Preston, New Ipswich, N. H. 62 cents; Moses Smith, Holden, Mass. $3; Female A. S. Society, Newburyport, Mass. $2 50.

Donations.—J. Trevor, Hamilton Madison co. N. Y. $3; Wm. Sargent, Plainfield, Ct. 50 cents; Thos. Sturge, London, per D. L. Child, $50.

ISAAC T. HOPPER, *Treasurer.*

NOTICES.

PHILADELPHIA CITY AND COUNTY.

The candidates of the two political parties, in the city and county of Philadelphia, for Congress and Assembly, having been questioned as to their disposition to support the cause of liberty, the abolitionists are requested to meet at the Anti-Slavery Office, No. 31 North Fifth street on 6th day, (Friday,) evening, the 29th instant, at seven o'clock, to hear the answers of the candidates, and to determine which, if any of them, are worthy of support, and what additions, if any, may be necessary to complete the ticket.

PHILADELPHIA COUNTY A. S. SOCIETY.

This society will hold its regular quarterly meeting at Frankford, on Saturday the 30th instant, at half-past 2 o'clock.

Omnibuses, engaged for the occasion, will leave the *Buck Tavern*, Second street, above Race, at *one o'clock*, in which all who wish to go from the city can be accommodated. The omnibuses will return the same evening at any hour that may best suit the convenience of the company.

This meeting is likely to be a very good one, and it is desired that as many of our citizens as can make it suit will be in attendance. The jaunt will be pleasant, the cost a trifle, and the good that may be done and received perhaps very great.

All who intend to be at the meeting are requested to call at the Anti-Slavery Office and leave their names, as we wish to know as near as possible how many to provide seats for.

We hope to see a good turn-out of our country friends not only those within the limits of the county, but of others from neighboring counties.

By order of the committee, J. M. McKIM.

FREE PRODUCE ASSOCIATION.

The fifth annual meeting of the American Free Produce Association will be held in Philadelphia on the 17th of 10th month, (October) in Clarkson Hall, at 10 o'clock A. M.

Friends of the cause and others are earnestly invited to be present. SARAH PUGH, *Rec. Sec.*

ANTI-SLAVERY SEWING SOCIETY FAIR.

We invite the attention of the public to the second fair of the Western New-York

Poetry.

ANTI-SLAVERY OF THE OLDEN TIME.

In the early days of our government, slavery was discussed with freedom, which was gradually put down, and has not yet been completely recovered. Then, the presses of all parties, the semi-official of the government and the organs of opposition, entered freely and vehemently into the discussion. We are reminded of this fact by receiving from some friend the following verses, published in the Literary Companion, a paper edited by P. Freneau, and published in this city. This was an opposition paper; but the government Gazette was equally decided against slavery. Blush, ye degenerate democratic and whig editors!

TO MATILDA.

Can fair Matilda call this smiling land
Her native place—did here the fostering hand
Of love parental teach her earliest youth
To lisp the praise of liberty and truth?
And can she, reckless of her country's pride,
With superficial reasoning, seek to hide
That blot which even she must see too plain
Will on her country's glory fix a stain?
Whilst her pathetic muse with tears deplores
The storms that ravaged St. Domingo's shores,
And mourns the trembling fugitives that flee
Before the mad'ning crowd from bondage free,
Her partial pity will not view the wrong
That wrung for ages the unhappy throng;
From sire to son the sad estate descends,
And but with life the hateful portion ends.
No distant hope the settled gloom relieves,
No view of freedom consolation gives,
Till rous'd at length with ills too keen to bear,
Strengthened by agony—urged by despair,
Their chains they break, and made by freedom bold,
Licentious liberty reigns uncontrolled;
Their woes no measure knew—their vengeance none—
Pained memory aids them—terror goads them on—
The raging fires ascend—shrieks rend the skies—
Deep groans—loud shouts—together mingled rise,
And here humanity lets fall a tear
That innocence with guilt the doom must bear:
Yet had the owners of this fair domain
Gently relaxed the ever-galling chain—
Had acts of kindness cheered the dreadful doom
And some faint hope of freedom ting'd the gloom;
This had not been—but soft, where do I roam?
A nearer scene of horror calls me home.
Will a Columbian maid deign to receive
From Britain, lessons that she ought to give?
Will she for slavery plead in softest strain
Whose father nobly spurned Britannia's chain?
Will she, to make the hateful cause seem good,
Search history for examples steep'd in blood?
If once proud Britain bowed beneath Rome's yoke,
'Twas ere the clouds of ignorance were broke;
But when she sought to play the Roman part,
America repelled her force and art.
And now that war and war's dire train have fled,
And peace's soft radiance plays around her head,
Will not her genius mourn, that he whose hand
Helped to give freedom to his native land,
Forgetful of the cause his valor gained,
Should cruel keep his fellow man enchained.
Oh! Washington, why has the glorious flame
With heat imperfect revelled through thy frame?
When thou the root of tyranny assailed,
Why has one particle of self prevailed?
How hast thou who to thousands freedom gave,
Endured the ungrateful service of a slave?
Why, when in thy splendid virtues all admire
And see in thee revived the Roman sire?
Why, when to gild the honors of thy fame
They join to thine great Cincinnatus' name,
Must o'er their joy a secret cloud prevail
To find in one great trait the likeness fail?
For Cincinnatus who *his* country saved,
Tilled his own ground, and kept no man enslaved.

CAROLINE.

THE WORTH OF HOURS.

BY R. M. MILNES.

Believe not that your inner eye
Can ever in just measure try
The worth of hours as they go by:

For every man's weak self, alas!
Makes him to see them, while they pass,
As through a dim or tinted glass.

But if in earnest care you would
Mete out to each its part of good,
Trust rather to your after-mood.

Those surely are not fairly spent,
That leave your spirit bowed and bent,
In sad unrest and ill-content:

And more; though, free from seeming harm,
You rest from toil of mind or arm,
Or slow retire from Pleasure's charm;

If then a painful sense comes on
Of something wholly lost and gone,
Vainly enjoyed, or vainly done;

Of something from your being's chain
Broke off, nor to be linked again
By all mere Memory can retain,—

Upon your heart this truth may rise:
Nothing that altogether dies
Suffices Man's just destinies.

So should we live, that every hour
May die, as dies the natural flower,
A self-reviving thing of power;

That every thought, and every deed,
May hold within itself the seed
Of future good and future meed;

Esteeming Sorrow, whose employ
Is to develop, not destroy,
Far better than a barren Joy.

FOOTSTEPS OF ANGELS.

BY HENRY W. LONGFELLOW.

When the hours of day are numbered,
And the voice of the night
Wakes the better soul that slumbered,
To a holy, calm delight;

Ere the evening lamps are lighted,
And like phantoms grim and tall,
Shadows from the fitful fire-light
Dance upon the parlor wall;

Then the forms of the departed
Enter at the open door,
The beloved ones—the true-hearted,
Come to visit me once more;

He, the young and strong, who cherished
Noble longings for the strife,
By the way-side fell and perished,
Weary with the march of life!

With a slow and noiseless footstep,
Comes the messenger divine,
Takes the vacant chair beside me,
Lays her gentle hand in mine.

And, as she sits and gazes at me,
With those deep and tender eyes,
Like the stars so still and saint-like,
Looking downward from the skies,

Uttered not, yet comprehended,
Is the spirit's voiceless prayer,
Soft rebukes, in blessings ended,
Breathing from her lips of air.

Oh, though oft depressed and lonely,
All my fears are laid aside,
If I but remember only
Such as these have lived and died.

Miscellany.

THE TEST OF COURAGE.

BY T. S. ARTHUR.

"You will stand alone, Harvey."

"I cannot help it."

"Every student in the college will be against you!"

"I should be sorry for that. Still, if that is to be the consequence, I must meet it,"

"Won't you join us? Say yes or no."

"No!"

"You are a coward."

A bright spot became instantly visible on the cheek of Harvey Willet. But he replied, calmly—

"If it be cowardice to fear to do wrong, then I am a coward."

"O, a saint! a saint!" exclaimed several voices at once.

"A precious stickler for right and wrong," remarked another.

"He SHALL join us," one of the most reckless students in the institution said, in an excited tone, coming forward, and standing close in front of Harvey.

"Let us hear his reason," broke in another.

"Yes, his reason, his reason!" ran through the group of students.

"They are easily given," the young man replied, calmly. "When I came to this institution, it was with this resolution, never to set its rules at defiance. So soon as they become insufferable to me, I will apply to my friends to be removed. But so long as I stay here, or in any institution, I will obey the prescribed rules. As touching your proposed violation of these rules, I am clearly of opinion that you are in the wrong, and that the faculty are right."

"A Solomon!" was heard from one or two voices.

"He's a paltry coward, that's what he is," added others.

"Yes, he's afraid—"

"Of doing wrong," was uttered in the same calm voice.

"I hate a coward!" ejaculated one of the students near his side, unmindful of Harvey's quiet vindication of himself, and unable, in the fevered state of mind, to perceive how far above mere animal courage was the moral power within him, that enabled harvey Willet to withstand the almost overwhelming opposition of his excited and thoughtless fellow students.

"Why do you not carry out your scheme of rebellion, or abandon it?" Harvey asked, turning to the young man who had last spoken. "Most certainly, in carrying it out, you act without me."

"O, let him alone," now spoke up one. "He wants to curry favor with the faculty."

"Let's duck the puppy!" said another.

"If he wasn't a mean, cowardly fellow, he would knock you down for that, John," hastily exclaimed one standing near.

"O, of course, but I knew what kind of stuff he was made of," was the reply. "Come on, let's duck him," he added, advancing toward the unyielding student.

Harvey Willet folded his arms, and fixed his eye steadily on the individual who approached him. The latter could not brave the calm resolution of his manner, but paused, saying,

"Come on, let's duck him."

But none seemed inclined to join in that kind of sport, for there was not one who did not, unacknowledged to himself, feel the moral superiority of the young man whom they were trying in vain to bend to their wishes, and, in spite of themselves, a respect for his firmness and integrity of purpose.

A few silent moments passed after this proposition, and then, with various exclamations of contempt, the whole party turned away, and left Harvey Willet in freedom.

Although, under the impulse of angry feelings, the whole body of students had sneered at Harvey's honorable scruples, and well-nigh proceeded to personal injury, because he would not join them in a wrong action, yet such was the power of his opposition, that a serious riot was prevented. A calmness and reflection succeeded to their irrational state, fanned into a flame by the obstacle which they had imagined existed in Harvey; many of the leaders felt a strange reluctance to carry out the scheme of rebellion they had originated. And finally, from the suggestion of doubt and scruples, the whole project came to be abandoned.

Insensibly, a respect for the consistent firmness of the student against whom they had been so incensed, came over their minds. A few, however, felt disappointment; and not unfrequently alluded to the rare sport which they had promised themselves, and made no scruples of continuing to charge its failure upon the cowardice or mean spirit of Harvey Willet.

"I think you apply the wrong term to Harvey," said one of the students to another, who frequently alluded to the upright student in terms of contempt. "I do not believe he is a coward."

"Then, why didn't he join us?"

"For other reasons, I am inclined to think, than fear of the consequences."

"What reasons, pray?"

"He gave them. He did not wish to do wrong."

"Pooh!" and the young man tossed his head contemptuously. Then after a moment—

"I'll test his courage. I'll show you all that he is a coward."

"How will you do that, John Green?"

"Why, I'll insult him before all the students."

"I would not, if I were you."

"Yes you would, for I mean to do it."

This determination soon became whispered throughout the classes, reaching all ears but those of Harvey Willet. Already had the tide of estimation turned generally in favor of the young man. The moral tone of his character could not fail of making an impression, for it was too apparent to all who were not willfully blind, that he acted in all things from a principle of right. John Green, on the contrary, was no favorite. He was reckless and unprincipled, and there were but few who did not fully estimate his true character.

When it became known that he was going to insult Harvey Willet, and prove him a coward before all the students, a lively interest was awakened in every mind; and there were few who did not hope that Willet would act the man, as they said, and signally chastise the other for any insolence that he might offer. Various, however, were the opinions as to the result; and two parties were soon formed, one holding to the idea that Willet would not fight, and the other to the belief that he would. Under such circumstances, the interest of course run high.

On the next day, during a recess of the college duties, all the students were assembled on the green, and the opportunity was taken to offer Willet the proposed insult. The manner of beginning it, was merely to jostle him so hard as to throw him over. This was, of course, observed by all, and the two parties instantly became excited to see the result.

"That was done on purpose!" cried one.

"Yes, it was; for I saw it!" said another.

"Knock him down!" exclaimed a third.

"He's too much of a coward for that," Green said, confronting him, and grinning in his face with a malicious, angry grin.

"Did you do it on purpose?" asked Harvey, in a calm tone of voice, looking the young man steadily in the face.

"Yes, I did," was the reply. "And now I dare you to resent it."

"But why did you do it, John? have I injured you in any way, and refused to make reparation?"

"I did it to see if you were man enough to resent it," Green said, in a sneering tone.

"That seems to me to be a very poor reason, John—"

"Knock him down, Harvey!" cried out one of the company, interrupting Willet.

"Knock him down, or you are disgraced forever!" said a second.

"Yes, knock him down," exclaimed a third.

"He's afraid!" burst out a fourth, with a provoking, contemptuous laugh.

"I dare you to resent it," Green repeated, pushing his face almost into that of the insulted student.

Some who stood near saw the hand of Willet clench suddenly, and his arm tremble, as if the impulse to strike the other were flowing flown into it. But the struggle in his mind was brief, and he controled himself.

"You are a mean-spirited, cowardly puppy!" Green now said, his face red with evil and uncontrollable passions. "And I disgrace you before the whole college."

And as he said this, he advanced toward Willet with his hand extended, and an expression of determination on his face.

But his purpose, whatever it was, he did not execute. There was something in the stern, fixed, resolute countenance of Willet's eye, that he could not understand, and that the real coward, in his own heart feared to encounter.

"Mean-spirited coward!" he contented himself with saying, with his own face again close into that of Willet's

"Let him alone, Green, he is disgraced enough," several voices exclaimed.

"Yes, let him alone," passed through the circle. Even those who had perceived the true nature of the manly struggle in Willet's mind, were too much under the power of the opposing sphere into which they had been drawn, to acknowledge it, even to themselves, much less to speak a word in favor of one whose very truth of principle had subjected him to a base and unmanly persecution. But as the excitement of their feelings died away, there were not a few to admire, secretly, and some to venture an expression, of the dignified firmness with which Harvey had borne the wanton insults which had been heaped upon him; even while there was not a voice of encouragement lifted, nor a word uttered in his favor.

"If Green had dared to lay his hands on him, he would have found the lamb changed into a lion," one ventured at length to remark.

"Yes," said another, "I saw by his eye, and what is more, Green saw it too, that if any personal violence were offered to him, he would have defended himself to the last."

"It is certain," another remarked, "that in all his deportment, Harvey is consistent. If he does not join us in our tricks to annoy the faculty, he does not, unasked, become a mean informer."

"Yes, but if he knew, and were asked, he would not conceal the truth," broke in one, with something of indignant warmth.

"And would you blame him for that?"

"Certainly I would; from my very heart I despise an informer. I would die before I would become evidence against a companion."

"You and he have learned your morals in different schools," was the reply. "However, I might fail to act up to his high sense of right and wrong, I cannot but admire his fearless consistency of conduct. There is not another in the whole institution who could have stood up as he did, when all were opposed to him, and the infliction of corporeal punishment threatened to be added to the disgrace that was thought to be inflicted."

"That's all very pretty. But I don't believe a word of his moral courage. It was a mean timidity that prevented his joining us, and sheer cowardice that kept him from knocking John Green down. Why, I would have fought him until I had died, had he insulted me as he did Harvey Willet."

Thus there still continued two parties. One fully in the belief that Harvey was a coward, and mean-spirited; and the other more than persuaded that the opposite was the truth.

It was about a month after the exciting event just recorded, that the inhabitants of the quiet village where stood the literary institution to which Harvey was attached, were aroused by the startling cry of "fire!" Every student of course repaired to the scene of destruction. The building which was on fire was a dwelling-house, and a large portion of it was enveloped in flames when the great body of the students arrived, among nearly the first, on the spot.

Just at this moment every heart was thrilled by the appearance of a mother, with her three children, emerging from the burning house. The poor woman looked about her with a bewildered air, her face deeply pale, and terror sitting upon every lineament.

"Where is Jane?" she suddenly exclaimed, as the sympathizing crowd without, gathered round and tendered their aid.

"Jane! Jane!" she cried, turning this way and that. "O, mercy! my child is still in the house!"

And turning away, she was about darting back into the burning house, when those around laid hold of, and prevented her. Heart-rending were her screams, and terrible the struggles she made to break away. But strong arms held her back.

Just at that moment one of the students glanced past the crowd, and instantly disappeared in the dense body of smoke that filled the lower part of the building. Above, the flames were bursting from the windows, the roof was just ready to fall in, and instant destruction threatened any one who would dare to enter.

"Who was it? Who was it?" ran through the breathless crowd, and all stood waiting in anxious and painful suspense the re-appearance of the adventurous individual. While thus looking on, with eager and trembling hearts, the wild screams of a child, rose clear and thrilling, above the noise of the hissing, crackling, and roaring conflagration. One minute more of intense anxiety passed, and then the form of Harvey Willet appeared at the door, bearing in his arms the missing child.

As he laid it in the mother's arms, who clasped it frantically to her bosom, the young man burst into tears.

From that night no student breathed aught against the upright, brave, noble-hearted young man. He was ever after loved and respected.

There was now no misunderstanding his true character.

From "The Dial."

WOMAN—HER SPHERE AND EDUCATION.

The shining names of famous women have cast light upon the path of the sex, and many obstructions have been removed. When a Montague could learn better than her brother, and use her lore to such purpose afterward as an observer, it seemed amiss to hinder women from preparing themselves to see, or from seeing all they could when prepared. Since Somerville has achieved so much, will any young girl be prevented from attaining a knowledge of the physical sciences, if she wishes it? De Staël's name was not so clear of offense; she could not forget the woman in the thought; while she was instructing you as a mind, she wished to be admired as a woman; sentimental tears often dimmed the eagle glance. Her intellect, too, with all its splendor, trained in a drawing-room, fed on flattery, was tainted and flawed; yet its beams make the obscurest school-house in New-England warmer and lighter to the little rugged girls, who are gathered together on its wooden bench. They may never through life hear her name, but she is not the less their benefactress.

This influence has been such, that the aim certainly is, how, in arranging school instruction for girls, to give them as fair a field as boys. These arrangements are made, as yet, with little judgment or intelligence, just as the tutors of Jane Gray, and the other famous women of her time, taught them Latin and Greek, because they knew nothing else themselves, so now the improvement in the education of girls is made by giving them gentlemen as teachers, who only teach what has been taught themselves at college, while methods and topics need revision for those new cases, which would better be made by those who had experienced the same wants. Women are often at the head of these institutions, but they have as yet seldom been thinking women, capable to organize a new whole for the wants of the time, and choose persons to officiate in the departments. And when some portion of education is got of a good sort from the school, the tone of society, the much larger proportion received from the world, contradicts its purport. Yet books have not been furnished, and a little elementary instruction given, in vain. Women are better aware how large and rich the universe is, not so easily blinded by the narrowness and partial views of a home circle.

Whether much or little has or will be done, whether women will add to the talent of narration, the power of systematizing; whether they will carve marble as well as draw, is not important. But that it should be acknowledged that they have intellect which needs developing, that they should not be considered complete, if beings of affection and habit alone, is important.

Yet even this acknowledgment, rather obtained by woman than proffered by man, has been sullied by the usual selfishness. So much is said of women being better educated that they may be better companions and mothers *of men!* They should be fit for such companionship, and we have mentioned with satisfaction, instances where it has been established. Earth knows no fairer, holier relation than that of a mother. But a being of infinite scope must not be treated with an exclusive view to any one relation. Give the soul free course, let the organization be freely developed, and the being will be fit for any and every relation to which it may be called. The intellect, no more than the sense of hearing, is to be cultivated, that she may be a more valuable companion to man, but because the Power who gave a power, by its mere existence signifies that it must be brought out toward perfection.

In this regard, of self-dependence and a greater simplicity, and fullness of being, we must hail as a preliminary the increase of the class contemptuously designated as old maids.

We cannot wonder at the aversion with which old bachelors and old maids have been regarded.—Marriage is the natural means of forming a sphere, of taking root on the earth: it requires more strength to do this without such an opening; very many have failed of this, and the imperfections have been in every one's way. They have been more partial, more harsh, more officious, and impertinent than others. Those who have a complete experience of the human instincts have a distrust as to whether they can be thoroughly human and humane, such as is hinted at in the saying, "Old maids' and bachelors' children are well cared for," which derides at once their ignorance and their presumption.

Yet the business of society has become so complex, that it could now scarcely be carried on without the presence of these despised auxiliaries; and detachments from the army of aunts and uncles are wanted to stop gaps in every hedge. They rove about, mental and moral Ishmaelites, pitching their tents amid the fixed and ornamented habitations of men.

They thus gain a wider, if not so deep, experience. They are not so intimate with others, but thrown more upon themselves, and if they do not there find peace and incessant life, there is none to flatter them that they are not very poor and very mean.

A position, which so constantly admonishes, may be of inestimable benefit. The person may gain, undistracted by other relationships, a closer communion with the One. Such a use is made of it by saints and sybils. Or she may be one of the lay sisters of charity, or more humbly, only the useful drudge of all men, or the intellectual interpreter of the varied life she sees.

Or she may combine all these. Not "needing to care that she may please a husband," a frail and limited being, all her thought may turn to the centre, and by steadfast contemplation enter into the secret of truth and love, use it for the use of all men, instead of a chosen few, and interpret through it all the forms of life.

Saints and geniuses have often chosen a lonely position, in the faith that, if undisturbed by the pressure of near ties, they could give themselves up to the inspiring spirit, it would enable them to understand and reproduce life better than actual experience could.

How many old maids take this high stand, we cannot say; it is an unhappy fact that too many of those who come before the eye are gossips rather, and not always good-natured gossips. But, if these abuse, and none make the best of their vocation, yet, it has not failed to produce some good fruit. It has been seen by others, if not by themselves, that beings likely to be left alone, need to be fortified and furnished within themselves, and education and thought have tended more and more to regard beings as related to absolute Being, as well as to other men. It has been seen, that, as the loss of no bond ought to destroy a human being, so ought the missing of none to hinder him from growing. And thus a circumstance of the time has helped to put Woman on the true platform. Perhaps the next generation will look deeper into this matter, and find that contempt is put on old maids, or old women at all, merely because they do not use the elixir which will keep the soul always young. No one thinks of Michael Angelo's Persican Sibyl, or St. Theresa, or Tasso's Lenora, or the Greek Electra, as an old maid, though all had reached the period in life's course appointed to take that degree.

Even among the American Indians, a race of men as completely engaged in mere instinctive life, as almost any in the world, and where each chief, keeping many wives and useful servants, of course looks with no kind eye on celibacy in woman, it was excused in the following instance mentioned by Mrs. Jameson. A woman dreamt in youth that she was betrothed to the sun. She built her a wigwam apart, filled it with emblems of her alliance and means of an independent life. There she passed her days, sustained by her own exertions, and true to her supposed engagement.

In any tribe, we believe, a woman, who lived as if she was betrothed to the sun, would be tolerated, and the rays which made her youth blossom sweetly would crown her with a halo in age.

There is, on this subject, a nobler view than heretofore, if not the noblest, and we greet improvement here, as much as on the subject of marriage. Both are fertile themes, but time permits not here to explore them.

If larger intellectual resources begin to be deemed necessary to women, still more is a spiritual dignity in her, or even the mere assumption of it, listened to with respect. Joanna Southcote, and Mother Ann Lee are sure of a band of disciples; Ecstatica, Doloroso, of enraptured believers, who will visit them in their lowly huts, and wait for hours to revere them in their trances. The foreign noble travels land and sea to hear a few words from the lips of the lowly peasant girl, whom he believes especially visited by the Most High. Very beautiful in this way, was the influence of the invalid of St. Petersburgh, as described by De Maistre.

To this region, however misunderstood, and ill-developed, belong the phenomena of magnetism, or mesmerism, as it is now called, where the trance of the Ecstatica purports to be produced by the agency of one human being on another, instead of, as in her case, direct from the spirit.

The worldling has his sneer here, about the services of religion. "The churches can always be filled with women." "Show me a man in one of your magnetic states, and I will believe."

Women are, indeed, the easy victims of priestcraft, or self-delusion, but this might not be, if the intellect were developed in proportion to the other powers. They would then have a regulator, and be in better equipoise, yet must retain the same nervous susceptibility, while their physical structure is such as it is.

It is with just that hope that we welcome everything, that tends to strengthen the fibre, and develop the nature on more sides. When the intellect and affections are in harmony, when intellectual consciousness is calm and deep, inspiration will not be confounded with fancy.

The electrical, the magnetic element in woman, has not been fairly developed at any period. Everything might be expected from it; she has far more of it than man. This is generally expressed by saying, that her intuitions are more rapid and more correct.

But I cannot enlarge upon this, here, except to say that on this side is highest promise. Should I speak of it fully, my title should be Cassandra, my topic the Seeress of Prevorst, the first, or the best observed subject of magnetism in our times, and who, like her ancestress, at Delphos, was roused to ecstacy or phrenzy by the touch of the laurel.

In such cases, worldlings sneer, but reverent men learn wondrous news, either from the person observed, or by the thoughts caused in themselves by the observation. Fenelon learns from Guyon, Kerner from his seeress, what we fain would know.—But to appreciate such disclosures, one must be a child, and here the phrase, "women and children," may perhaps be interpreted aright, that only little children shall enter into the kingdom of heaven.

All these motions of the time, tides that betoken a waxing moon, overflow upon our own land. The world at large, is readier to let woman learn, and manifest the capacities of her nature, than it was before, and here is a less encumbered field, and freer air than anywhere else. And it ought not to be so; we ought to pay for Isabella's jewels.

From Shaw's Nature Displayed.

MICROSCOPIC PHENOMENA.

What we have already considered makes but a small portion of the wonders that are unfolded to us by the microscope. This instrument has introduced us to a new world of vegetables and animals, and demonstrated that there is equal order and harmony in the mite's construction, as that of the whale or elephant. The only difference is, our weakness of sight prevents our penetrating into the nature and organization of small bodies, which often escape our eyes, and can be perceived only by the assistance of glasses, which teach us that the smallest objects, wholly unknown to our forefathers, have extension, parts, and a well-organized, though so minute, form. The mention of some examples will lead us to acknowledge the power, and wisdom, and goodness, of that Deity, who affords unto all existence and happiness.

Grains of sand appear of the same form to the naked eye, but seen through a microscope exhibit different shapes and sizes, globular, square, conical, and mostly irregular; and what is more surprising, in their cavities have been found, by the microscope, insects of various kinds. In decayed cheese are multitudes of little worms, called mites, which, to the naked eye appear like moving particles, but the microscope proves them of a very singular and curious figure. They have eyes, mouth, feet, and a transparent body, furnished with long hair in the form of prickles.

The mouldy substance on damp bodies, exhibits a region of minute plants. Sometimes it appears a forest of trees, whose branches, leaves, flowers and fruits, are clearly distinguished. Some of the flowers have long, white, transparent stalks, and the buds before they open, are little green balls, which become white. The particles of dust on the wings of a butterfly, prove, by the microscope, to be beautiful and well-arranged little feathers.

By the same instrument, the surface of our skin has scales, resembling those of fish; but so minute, that a single grain would cover 250, and a single scale covers 500 pores, whence issues the insensible perspiration necessary to health; consequently, a single grain of sand can cover 125,000 pores of the human body.

The microscope displays, in each object, a thousand others which escaped recognition, in each of which others remain unseen, which even the microscope can never bring to view. What wonders should we see, could we continually improve those glasses invented to assist our sight! Imagination may, in some measure, supply the defect of our eyes, and, serve as a mental microscope, to represent in each atom, thousands of new and invisible worlds.

In contemplation of the works of God, the effects of his wisdom and goodness are as evidently displayed in the spider's web, as in those laws which connect the sun and his circumrevolving planets.—The microscope discovers, in miniature, new worlds, which ought to excite man's wonder, and urge him to religious reverence. Persons deprived of opportunity to examine the curious objects displayed by the microscope, will be glad to know what has been seen by others, and what themselves may contemplate with delight.

The mosses and grass with which the earth is covered as with a carpet, are composed of many threads and small particles, into which they are divisible. The particles of water are so small, that millions of animalcules may be suspended on the point of a needle; how many, then, must there be on the rivers and seas! From a candle there issue, in one minute, more particles of light than there are grains of sand in the whole earth; how vast, the number, then, that flow in a day, or a year, or century, from that immense body, the sun! How indefinitely small must the particles of odoriferous bodies be, which affect large spaces for days, and even weeks, without any sensible loss of their weight.

Let us pass to the animated creation. In a summer's evening the air swarms with living creatures. Each drop of stagnant water contains a little world of animated beings. Each leaf of a tree is a colony of insects, every plant, every flower, affords food for millions of creatures. Who, but must have seen the innumerable swarms of flies, gnats, and other insects, collected in the space of a few yards? What prodigious shoals there must be over the whole earth—in the immense expanse of the atmosphere! How many millions of smaller insects and worms crawl on the ground, or live beneath its surface!

Did not experiments and observations by the microscope prove the fact, it would be incredible, that there are animals a million times smaller than a grain of sand, yet endowed with the organs of nutrition, motion, &c. There are shell-fish so small, that even through a microscope, they appear scarcely larger than a grain of wheat, and these are living animals enclosed in hard houses. How inconceivably fine are the spider's threads! as thousands would scarcely be as thick as common sewing silk. How small is the mite! and yet this almost imperceptable atom, seen through a microscope, is a hairy animal, perfect in its limbs, active in its motions, of a regular form, full of life and sensibility, and provided with all requisite organs. Though scarcely visible to us, it is made of parts infinitely smaller than the whole. How minute, then, must be the particles of those fluids which circulate through the veins of such animalculæ.

ANECDOTE OF WASHINGTON.

At the commencement of the revolutionary war, there lived at East Windsor, in this State, a farmer, of the name of Jacob Munsell, aged 45 years. After the communication by water between this part of the country and Boston, was interrupted, by the possession of Boston harbor by the British fleet, Munsell was often employed to transport provisions by land, to our army lying in the neighborhood of Boston. In the summer of 1775, while thus employed, he arrived within a few miles of the camp, at Cambridge, with a large load, drawn by a stout ox team. In a part of the road, which was somewhat rough, and where the traveled pathway was narrow, he met two carriages, in each of which was an American general officer. The officer in the forward carriage, when near to Munsell, put his head out of the window, and called to him in an authoritative tone—"*Damn you, get out of the path.*"—Munsell immediately retorted—"*damn you*, I won't get out of the path—get out yourself." After some other vain attempts to prevail on Munsell to turn out, the officer's carriage turned out, and Munsell kept the path. The other carriage immediately came up, having been within hearing distance of what had passed; and the officer within it, put his head out of the window, and said to Munsell—"My friend, the road is bad, and it is very difficult for me to turn out; will you be so good as to turn out, and let me pass?" "With all my heart, sir," said Munsell; "but I won't be damned out of the path by any man." This last officer was General Washington.

The writer of the foregoing article, having heard the story at the time of the transaction, inquired of Munsell, soon after the close of the war, as to the truth of it. He said it was true exactly. His word was entirely to be relied upon.—*Hartford Courant.*

THE ENGLISH PEASANT.

There is something humbling to pride, in an English rustic's life. It grates against the heart to think of the tone in which we unconsciously permit ourselves to address him. We see in him humanity in its simple state; it is a sad thought to feel that we despise it; that all we respect in our species is what has been created by art; the gaudy dress, the glittering equipage, even the cultivated intellect; the mere and naked material of nature we eye with indifference, or trample on with disdain. Poor child of toil, from gray dawn to the setting sun, one long task!—no idea elicited—no thought awakened beyond those that suffice to make him the machine of others—the serf of the hard soil! And then, too, mark how we scowl upon his scanty holydays, how we hedge in his mirth with laws, and turn his hilarity into crime! We make the whole gay world, wherein we walk and take our pleasure, to him a place of snares and perils. If he leave his labor for an instant, in that instant how many temptations spring up to him! and yet we have no mercy for *his* errors; the jail—the transport-ship—the gallows; those are our sole lecture books, and our only methods of expostulation—ah, fie on the disparities of the world! They cripple the heart, they blind the sense, they concentrate the thousand links between man and man into two basest of earthly ties—servility and pride. Methinks the devils laugh out when they hear us tell the poor, that his soul is as glorious and eternal as our own; and yet, when in the grinding drudgery, not a spark of that life can be called forth; when it sleeps, walled around in its lumpish clay, from the cradle to the grave, without a dream to stir the deadness of its torpor.—*Bulwer.*

BETTER DAYS.

Better days are like Hebrew verbs, they have no present tense; they are of the past or future only. "All that's bright must fade," says Tom Moore.—Very likely; and so must all that's not bright. To hear some people talk, you would imagine that there was no month in the year except November, and that the leaves had nothing else to do than fall off the trees. And to refer again to Tom Moore's song of the "Stars that shine and fall," one might suppose, that by this time, all the stars in heaven had been blown out, like so many farthing candles in a show booth; and, as for flowers and leaves, if they go away, it is only to make room for new ones.—There are as many stars in heaven as ever there were in the memory of man; and as many flowers on earth, too, and perhaps more in England, for we are always making fresh importations. Some croakers remind one of the boy, who said that his grandmother went up stairs nineteen times a day, and never came down again. Or to seek for another resemblance, they may be likened to the Irish gravedigger, who was seen one night looking about the church-yard, with a lantern in his hand. "What have you lost, Pat?" Oh! I've lost my lantern!"—"You have your lantern in your hand." "Oh! but this is a lantern I've found; it's not the lantern I've lost!" Thus it is with men in general; they think more of the lantern they have lost, than of the lantern they have found.

From the Boston Christian World.

TRIBUTE TO COLORED MEN.

A colored convention has been recently held in Rochester, N. Y., which, by general consent, evinced on the part of the colored speakers more talent, eloquence and moral discernment, than are ordinarily found in a political gathering of the like kind. Good order prevailed, though there was some variety of opinions; but the discussion showed talent, knowledge, power, and a command of language, which surprised and delighted the friends of the oppressed.

KENNETT SQUARE BOARDING SCHOOL.

For Young Men and Boys.

THIS institution occupies one of the most pleasant and healthy situations in Chester county, Pa. on the mail route between Baltimore and Philadelphia, and about 12 miles northwest of Wilmington, Delaware. With each of the above-mentioned places, there is an easy communication by means of stages.

The course of mathematical instruction will include algebra, geometry, plane and spherical trigonometry, surveying, mensuration, astronomy, &c.

The ordinary branches of an English education, reading, writing, arithmetic, English grammar, geography, history, composition, &c.—will be thoroughly taught. Instruction will also be given in book-keeping, and in the Latin and French languages. The study of Botany will be made thorough and practical—the pupils with their teacher, will make frequent excursions, for the examination of plants, during the season of flowers.

Parents may rest assured that the most careful attention will be paid to the health and morals of the pupils. The neighborhood has acquired no small degree of distinction for its highly intellectual and moral standing.

Scholars, coming from a distance will be expected to board at the institution, where they will be under the constant care of the teacher.

TERMS:—For tuition, boarding, washing, &c. $30 per term of *eleven weeks*, one half payable in advance. An extra charge of $4, will be made for instruction in either of the languages. Boys, under twelve years, studying the common branches only, may be admitted for $25 per term. Pupils will furnish their own wash-basins and towels. Books and stationery furnished at the usual prices. Persons residing in the immediate vicinity, will be admitted as day scholars.

The term will commence the first second day in the eleventh month (November). There will be two vacations; one in the spring, the other in the fall.

JONATHAN LAMBORN, *Principal.*
JEREMIAH HAYHURST, *Teacher.*

Chester co. Pa. August 31, 1843. 6m.

The "Liberty Bell," for 1843.

THE "LIBERTY BELL." FOR 1843, IS FOR SALE, AT 143 Nassau street,—Edited by Maria W. Chapman, and containing choice articles by some of the ablest men in the anti-slavery ranks. Also, a few packs of anti-slavery visiting cards, beautifully executed—very cheap.

TEXAS AND MEXICO.

JUST published, and for sale at 143 Nassau street, fourth part of "The Legion of Liberty!" being a remonstrance of some of the Free Men, States, and Presses, to the Texan Rebellion, against the laws of Nature and of Nations. Price 6 cts. single; 50 cts. per dozen.

July 13, 1843.

JOSHUA C. JENKINS

RESPECTFULLY informs his friends, and the public, that he has taken the old established

TEMPERANCE GROCERY STAND

of Baldwin & Colton, late J. F. Lukens & Co. *Nos.* 244 *and* 244 1-2 *Market street*, south side, above 7th, where he has on hand an extensive assortment of the choicest articles in the line, together with a stock of

FREE LABOR GROCERIES,

all which have been laid in at the lowest possible price for CASH, and will be furnished to families and storekeepers at a very small advance upon the first cost.

Philadelphia, May 4, 1843. 6m.

Lehigh and Schuylkill Coal.

THE best coal, of the above description, selected carefully for family use, can be had by leaving orders with J. M. McKim, at the Anti-Slavery Office, No. 31 North Fifth street, Philadelphia.

August 22, 1843.—tf.

FREE CALICOES!

JUST received, 1 case fine calicoes. Also, 2 cases fine shirting muslins; together with a large assortment of other free dry goods, at reduced prices, wholesale and retail.

CHARLES WISE,
Northwest corner Arch and Fifth streets.

Philadelphia, 8th, mo. 17th 1843. tf.

THE SOCIETY OF FRIENDS.

Upright men shall be astonished at this, and the innocent shall stir up himself against the hypocrite.—*Job.* xvii. 8.

Abhor detraction, the sin of fallen angels, and the worst of fallen men.—*Wm. Penn.*

NARRATIVE of the Proceedings of the Monthly Meeting of New-York, and their Subsequent Confirmation by the Quarterly and Yearly Meetings, in the case of Isaac T. Hopper. Just published, and for sale at this office, No. 143 Nassau street, New-York; and at the Anti-Slavery Office, No. 31 North Fifth street, Philadelphia.

PROSPECTUS

OF THE REPUBLICATION OF THE

Christian Lady's Magazine.

EDITED BY

CHARLOTTE ELIZABETH.

To be published monthly, at 12 1-2 *cents per number*

Many periodical miscellanies exclusively appropriated for the ladies, composed of light materials, are diffused throughout our country; but a dignified religious magazine, adapted to the female members of the Christian communities, still is requisite. A highly valued work, edited by Charlotte Elizabeth, is published in London; the various topics of which are sterling in value, and permanent in their application; and these are discussed with an animation that renders them highly attractive and beneficial. Whence, the "*Christian Lady's Magazine*" is peculiarly adapted to enliven the hours of female domestic solitude; to spiritualize the affections and the understanding; to sustain faith, hope, love, and patience; and to stimulate obedience, fortitude, zeal, and perseverance; by the encouragement derived from meditation on divine truth, and the examples of those disciples, "who now inherit the promises." Combined with the essays in prose are chants of the sacred lyre, replete with fervid devotion and mellifluous harmony; which aid Christian ladies to warble the song of praise to "the Lamb that was slain," with "melody in their hearts to the Lord;" thus imparting both spiritual wisdom and consolation.

Charlotte Elizabeth, as an author, is extensively known, and highly esteemed in the United States. Although she is very decided in her principles, and unreserved in avowing and defending the truth as she understands and believes it; yet all her writings breathe the same spirit which the apostle Paul manifested in his delightful and exemplary supplication—"Grace be with all who love Jesus Christ in sincerity!"

The Christian Lady's Magazine will be issued as soon as it is received from London, a *facsimile* of the English edition, in monthly numbers, each containing 96 pages; which will form two handsome cabinet volumes, for only *one dollar and fifty cents per annum.*

As a new volume will be commenced in July next; it is proposed that the re-publication shall begin with the number for that month. *Subscriptions will be received at the Publication Office, No.* 102 *Broadway, New-York; and the work may also be had of all booksellers and periodical agents.*

JOSEPH MASON, *Publisher.*
No. 102 Broadway.

New-York, May 25th, 1843.

PHILADELPHIA ANTI-SLAVERY OFFICE.

No. 31, *North Fifth street.*

The National Anti-Slavery Standard, will be issued regularly from this office, on Thursday of every week.

TERMS—the same as in New-York; i. e. $2,00 a year if paid in advance; $2,50